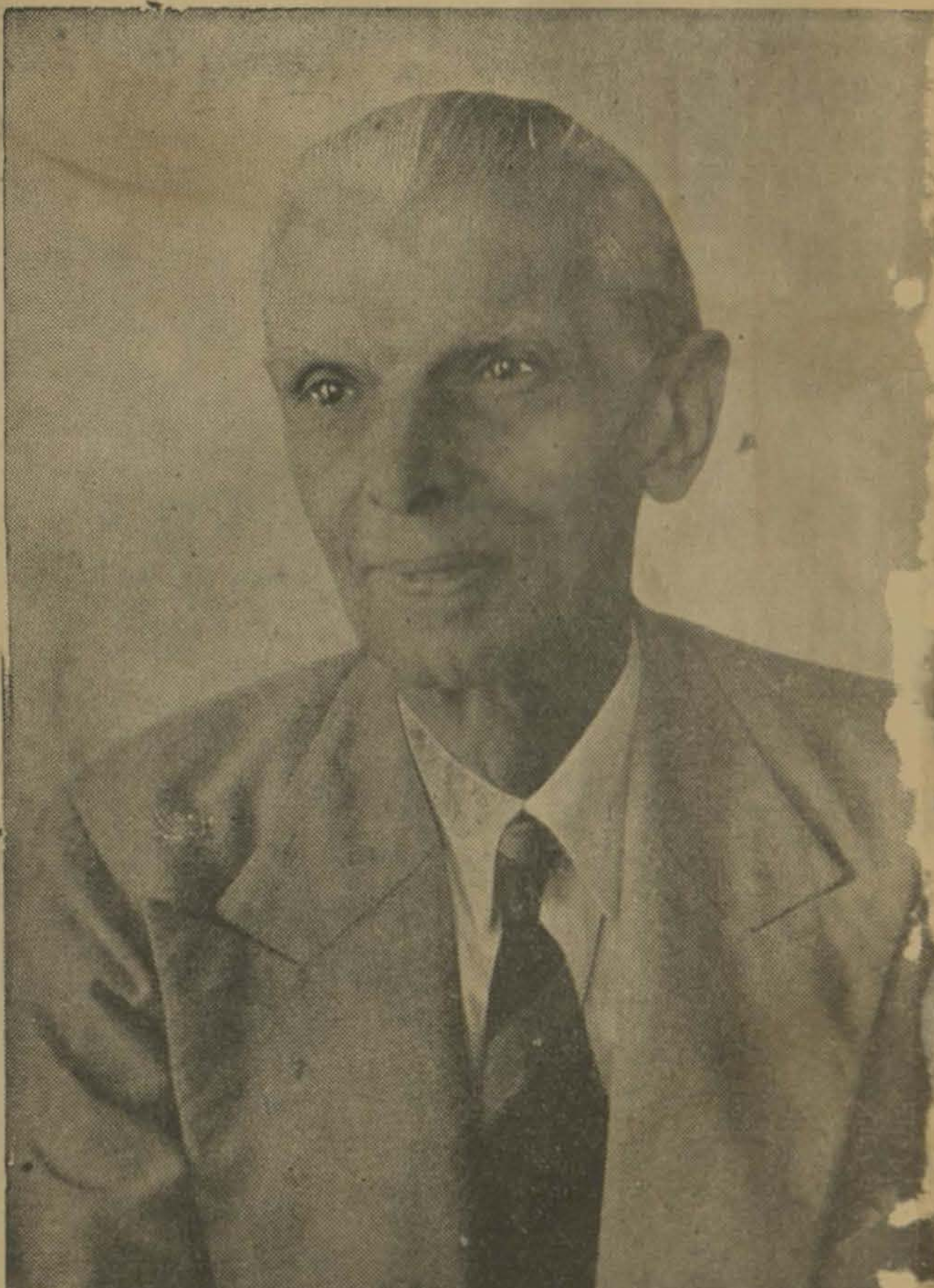


Quaid-e-Azam Muhammad Ali Jinnah

A NEW HISTORY OF INDIA AND PAKISTAN

BY

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REVISED BY

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FOURTH EDITION

FEROZSONS

PRINTERS, PUBLISHERS, BOOKSELLERS & STATIONERS

60, The Mall LAHORE | 35, The Mall PESHAWAR | Bunder Road KARACHI

1956

Price : R . 4/-

Printed and Published at the Feroz Printing Works, 365. Circular Road, Lahore by M. Abdul Hameed Khan.

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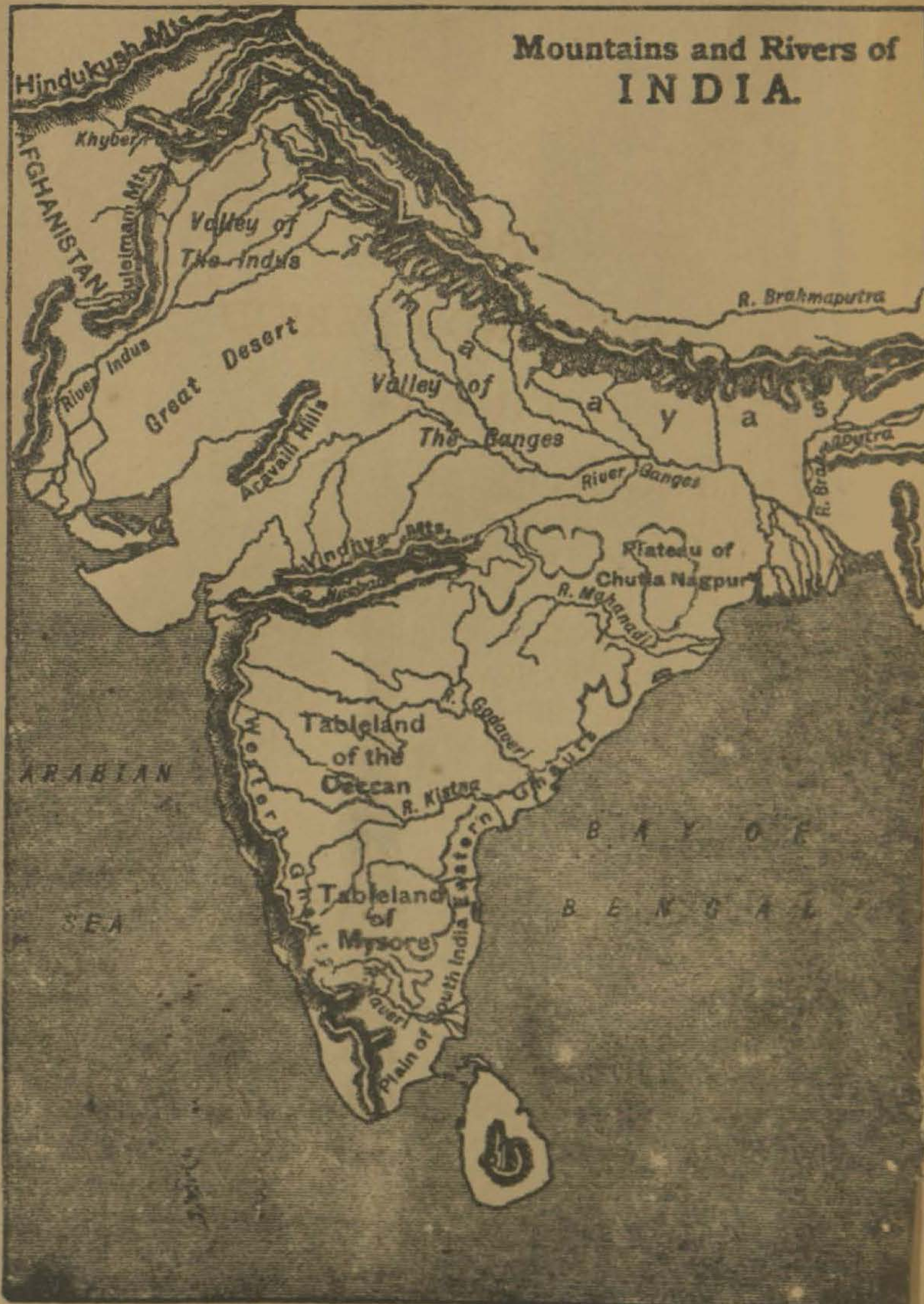
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PART 1

THE HINDU PERIOD

CHAPTER 1

GEOGRAPHICAL BACKGROUND

Geographical Diversity

The principal geographical feature of India has been its physical diversity. This diversity ranges from the high Himalaya snow clad mountains to large tracts of desert in Rajputana where the rainfall is negligible. If there are highly fertile and thickly populated regions in India, like the Gangetic plains, there are also dense jungles, like those of Assam, which discourage human habitation.

India always divided

The effect of this geographical diversity on the growth of Indian history has been tremendous. Invaders of India have naturally sought to consolidate their hold on those regions which have been more productive and more easily accessible, leaving isolated areas to continue to be ruled by individual

chieftains or rulers. India has thus always remained divided. Even during the British rule of the country India has never claimed herself to be one single unit.

Natural divisions

The India of the Hindu period—that is, the period when the diverse races in the country are believed to have followed one or other form of the Hindu religion—is divided into three natural divisions; first, the Himalayan range, which lies to the north, like a double wall, between 150 and 250 miles in width. The peaks of the Himalayan mountains are constantly covered with snow. The highest peak is known as Mount Everest, which is 29,141 feet above sea level.

In the Western range of the Himalayas lies the beautiful valley of Kashmir. Towards the north-west, the Himalayas divide into two sectors, one of which is called the Hindu Kush, and the other, the Sulaiman mountains. The Hindu Kush has three major passes through which access to India is possible though hazardous. The Sulaiman range (now on Pakistan's north-western boundary) has five major passes, including the Khyber, which, though rugged and difficult to cross, are wide enough to permit

entry. These passes have formed the historic gateways through which invaders in the past have often crossed to India.

The Eastern range of the Himalayas stretches across Assam and Burma. Through one of the depressions in this range runs a pass that can be used as a means of land communication between India and Southern China. Certain rivers in the Eastern range also link India with China, but they are not easily navigable. On the slopes of this range, which receive almost continuous rain, are found thick jungles.

Indo-Gangetic Plain

Next to the mighty Himalaya mountains that guard India on the north and north-east, the parts of the country which have been historically of great importance are its fertile river plains. Of these the largest is the Indo-Gangetic Plain, which stretches from the Arabian Ocean to the Bay of Bengal, over 1,700 miles, and is watered by three rivers, including the Ganges.

The fertile plain by the river Indus, which is now part of Pakistan, has, in the past, been as important historically as the Indo-Gangetic Plain. Most invaders coming through the passes in the Sulaiman range

have, in the early stage of their advance on India, encountered the population and rulers of the Indus regions.

The Deccan

The third natural division of India is the Deccan Plateau, which forms the triangular shape of Southern India. The Deccan is virtually separated from the rest of India by a five-fold barrier formed by the troughs of the Narbada and the Tapti rivers, the Vindhya and the Satpura mountain ranges, and the dense jungle lying to the south of central India. For hundreds of years, the rulers of the northern parts of India left the Deccan untouched, so that the people of South India developed a culture quite distinct from that of the North. It was only when more adventurous northern rulers discovered that the Vindhya and Satpura mountains were of comparatively low elevation, that the barrier between the North and the South was overcome and relations between the two established.

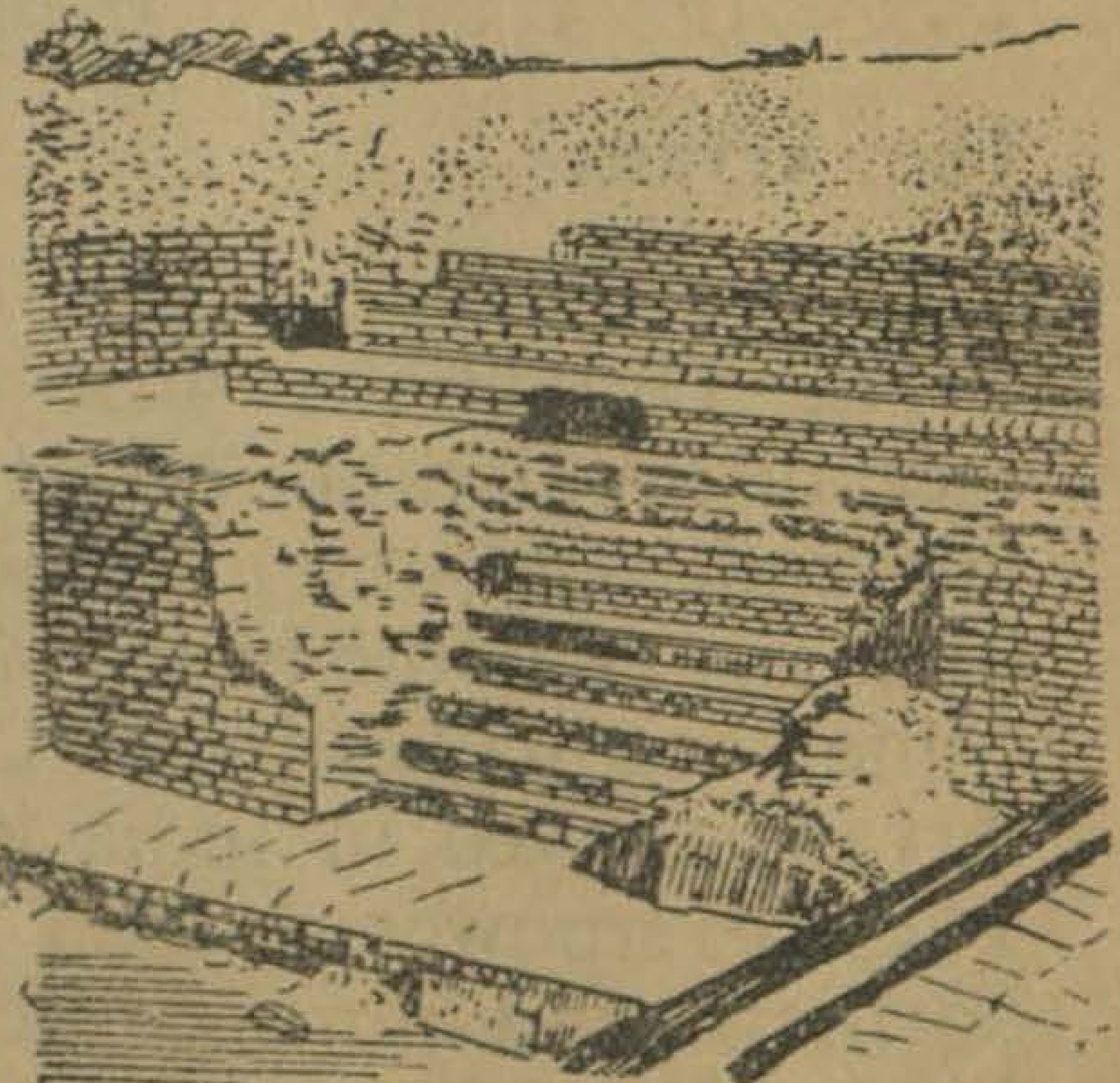
CHAPTER 2

EARLY INHABITANTS

The Dravidians

From earliest times people from Central Asia have migrated to India. Among the first arrivals were the Dravidians, a race of short, dark people, sturdily built. Historians believe that the Dravidians migrated to India through the north-western passes of the Himalayan mountains. The Dravidians settled in Sind and the Punjab. They were a civilized people who built cities which contained wide streets and well-constructed houses.

During the excavations carried out by archaeologists at the buried cities of Harappa, in the Punjab, and Mohenjodaro, in Sind, much evidence was found to throw light on the customs of these early inhabitants. They used weapons and utensils of stone along with



those made of copper and bronze. They traded with Egypt and Iraq. They grew wheat, barley and the date-palm, and used wheeled carts for transport. They had plenty of supplies of gold, silver and copper, which fact is proved by the ornamental metal work and pottery found on the sites which they inhabited.

They were practised in the art of warfare and used bows and arrows, spears and daggers. They wore cotton clothes and could spin and weave. They could read and write. Their religion appears to have been based upon superstition and the worship of deities. They burnt their dead.

The Aryans

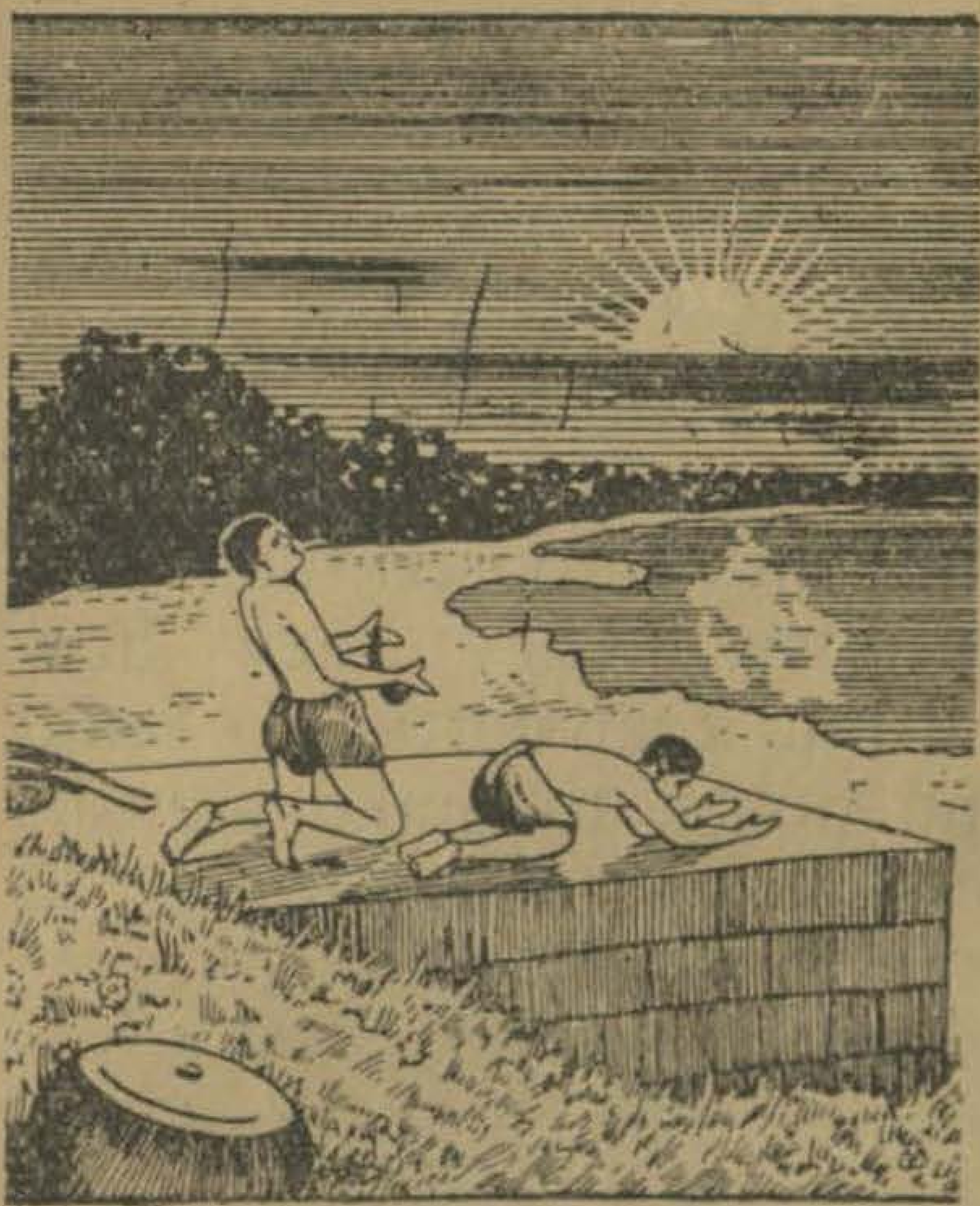
The Dravidians were followed by a new race of immigrants called the Aryans. Tall, fair and handsome, the people called Aryans (that is, "of noble birth") are believed to have come originally from Central Asia. The Aryans arrived in India in successive waves. They overpowered the Dravidians in the northern and north-western areas of India. Many Dravidians were killed, their cities destroyed, and most of the survivors fled southwards to the Deccan where they suc-

ceeded in retaining their culture as distinct from that of the Aryan invaders. Some went to present Baluchistan.

The Aryans who invaded India had already attained a high standard of culture in their original home. They did not need to learn much from India and they imposed their own culture on the country. They knew how to cultivate the soil and rear cattle, to build houses, wagons and boats, to make utensils and weapons from copper and iron, to weave hemp, flax and wool, and to erect citadels. Although writing was unknown to them, they knew the elementary numbers and divided the year by the moon. The standard of wealth was the number of heads of cattle possessed by a person. Coins had not yet been introduced.

The Aryans lived in well-built houses. The eldest male of the family was its head and ruler. An Aryan householder married only one wife. Women participated equally with men in the various walks of life, and occupied an honourable place in society.

The religion of the Aryans was simple. It was based upon worship of the natural elements, such as the sun, the wind, fire, water and earth, which they sought to pro-



pitiate by sacrificing animals. They had no temples, nor idols. They believed in the transmigration of the soul. Later on, however, they evolved more concrete symbols of worship and erected statues of their deities.

The government of the Aryans was highly developed. The king was the leader of the people and his position, in many cases, was hereditary. Sometimes, however, he was elected by the people. The power of the king was controlled by the assemblies of the people, formed on the basis of the tribe, the district and the nation.

The Aryans reared cattle as their chief means of livelihood, and next to it came agriculture. Hunting and fishing were also commonly practised. The Aryans ate bread, butter, vegetables, fruit and cooked meat. Among other occupations of the Aryans may be mentioned woodcarving, carpentry and smithery. Healing herbs were used in the cure of diseases.

CHAPTER 3

THE HEROIC AGE

The Ramayana

As time passed by, the Aryans began to establish themselves firmly on Indian soil. The process of conquest started by the earliest Aryan invaders was continued by the subsequent waves of invasion. More and more land was conquered, and those Aryans who began as mere tribal chieftains gradually began to assume the responsibilities and privileges of powerful rulers of large tracts of Indian territory. In the course of history, therefore, a number of kingdoms were founded.

These Aryan kingdoms naturally developed a sense of rivalry. Soon they started fighting among themselves for supremacy, and some of the most notable battles in history were fought in which heroic deeds of valour were performed by kings and warriors. Hence, this period of Indian history is known as "The Heroic Age", or "The Epic Age".

The accounts of some of these heroic battles are to be found in the two epic poems—the "Ramayana" and the "Maha-

bharata". The "Ramayana", which contains, among other things, a story of the Aryan invasion of South India and the consequent battles, is said to have been written by the poet Valmiki who belonged to Ajudhya.

The Mahabharata

The "Mahabharata" is believed to have been written by the poet Vyas about 1,500 B. C. It contains many thousands of verses. The "Mahabharata" gives an account of the wars between the two Aryan tribes, the "Kurus" and the "Panders", and their allies, which ended with the destruction of the "Kurus" in the great battle of Kurukshetra, near modern Thanesar.

The historical significance of the epic poems—"Ramayana" and "Mahabharata"—lies in the light they throw on the conditions of that period, which is generally called the "Vedic" period. The people of that period worshipped the various deities, notably, Brahma, Vishnu and Shiva. They believed in the transmigration of souls. Village administration was entrusted to the "panchayats". The kings ruled according to the wishes of the people and were deposed if they were found unsuitable as rulers, and State revenue was collected on the basis of one-sixth of the annual crop yield from land. The Caste System was becoming more and more common.

CHAPTER 4

THE CASTE SYSTEM

Origin of caste

As the Aryans in India became more and more involved in tribal wars and in founding newer kingdoms, it became more difficult for them to devote themselves to some of the necessary details of life and administration. They felt that it was not possible for a whole tribe or kingdom to be constantly engaged in war or to remain wholly occupied in the cultivation of the soil. Conveniently, therefore, they divided the people into various classes, giving each class a particular role in society.

They entrusted to the more mentally developed people the care of the religious and educational aspect of life. These people came to be called the Brahmans. The work of administration, of defending the country or waging war was given to another set of people who came to be known as the Kshatriyas. Trade, industry and agriculture were assigned to still another group who were

called the Vaishyas. These three classes or castes, which consisted chiefly of Aryans, were distinguished from the fourth, which came to be called the Sudras (that is, the serviles) who were mostly original inhabitants of India.

Caste to-day

In the course of time, these various classes became hereditary, until now they form a vital part of Hindu society. Gradually, the Caste System crept into the Hindu religion, and the Vedic hymns mentioned that the Brahmans, Kshatriyas, Vaishyas and Sudras were brought forth respectively from the mouth, the arms, the things and the feet of the Lord. To-day, in India, hundreds of sub-castes are to be found, and intermarriage between persons of one caste and another is forbidden by the Hindu religion. It is the firm religious belief of the Hindus that people are born into a given caste by divine right.

During the time of the early Aryans, the Caste System proved highly useful in determining the choice of occupations. Time and labour were saved, and waste of talents avoided. Professional skill was retained in families, so that is improved with each generation. Society was made independent of

political changes. Rulers changed, governments changed hands, but the bulk of the people continued to carry on their respective vocations in life. It thus helped towards maintaining stability and progress.

Disadvantage of Caste

But the Caste System that the Aryans had originally designed became totally different in the process of development through the ages. Whereas in the times of the early Aryans people of one caste could change into another (except the Sudras), in later periods, until to-day, castes became rigid, and people found themselves tied down to the occupation of their forefathers, and unable to adopt professions for which they possessed natural talent. A new class of people grew up in India who are now called "the untouchables". This class is looked down upon with contempt, and is denied access to society. The number of the so-called "untouchables" in India, to-day, is over 60 million.

CHAPTER 5

JAINISM AND BUDDHISM

The Brahmans

With the division of labour under the Caste System, life in the various Aryan kingdoms of India tended to become more organized and less unsettled. People found time to devote themselves to thinking and learning. While kings and warriors were busy looking after the problems of government, the priests—who belonged to the Brahman caste—turned to the development of religious thought.

The growth of spiritual development was, however, accompanied by an attempt on the part of the Brahmans—that is, the priestly class—to increase their own power and prestige. The Brahmans were naturally anxious not to increase the number of people who could claim admission into their caste. The result was that they sought to make religion more and more complicated, and introduced into it an elaborate set of rituals which only the priest could understand or

perform. Religion thus became highly complex and difficult for the majority of people to understand.

Jainism

Some of the more intelligent people thereupon began to search for a simpler method of spiritual salvation. A number of religious sects thus came into existence. Of these, two are historically important, as they alone proved influential and permanent; they are Jainism and Buddhism. The founder of Jainsim was Vardhamana, the son of a Kshatriya baron of Vaisali. He was born about 599 B. C.

When he was about thirty years old, Vardhamana renounced the world and roamed about the country now known as Behar, for ten years, first in the company of monks, and later by himself. When he was forty-two years old, he claimed to have discovered the secret of spiritual life. In token of his spiritual victory he called himself "Mahavira" (the great hero), "Jina", (the "conqueror"—and it is from this word that Jainism is derived) and "Kevalin" (all-knowing). To-day, Vardhamana is known by his spiritual name of Mahavira, and there are hundreds of thousands of followers of Mahavira in India who profess the religion of

Jainism. Mahavira preached for nearly thirty years and died in 527 B. C.

Principles of Jainism

The main teaching of Jainism is that the highest goal of life is the attainment of "Moksha," that is freedom from the cycle of birth and death. The Jains believe that everything in the world, including stones and metals, has life, and that it is a sin to harm even the smallest living creature. That is why the Jains do not eat meat, strain water before drinking, and tie a piece of cloth around the mouth and nose so that they may not breathe in any insect by accident. The Jains believe in the transmigration of souls.

Buddhism

Buddhism was founded by Prince Siddharta,



better known by his family name of Gautama, and his spiritual title of the "Buddha" (that is, the enlightened). Gautama Buddha was born about the middle of the sixth century B.C. at Kapilavastu on the border of

Nepal. His father was a wealthy and powerful leader of the Sakyas, a great tribe of warriors. Gautama was brought up in great luxury, but his surroundings failed to satisfy him. At the age of twenty-seven, he was married and had a son.

Gautama continued to be unhappy. The sight of the sick and wounded, the plight of the poor, the misery of the aged, all these greatly disturbed his mind. He came to regard his own manner of living as worthless, and unable to endure it any longer, he left his home when barely twenty-nine years old. For two years he studied under teachers of repute in the hope of learning all that the Brahmans could teach, but he was not satisfied with their philosophy. He then retired to the woods of Uruvela (near modern Gaya in Behar), and there spent many years in fasting and meditation. One night, when he was sitting in meditation under a tree in the woods of Gaya, the light dawned on him and he felt that he had been "enlightened". He decided to spread his "enlightenment" throughout the world. For the next forty-four years Buddha wandered from place to place, gathering followers, preaching sermons and organizing his order. In 480 B.C., at the age of 80, Gautama Buddha died at Kusinagara, near Gorakhpur.

Principles of Buddhism

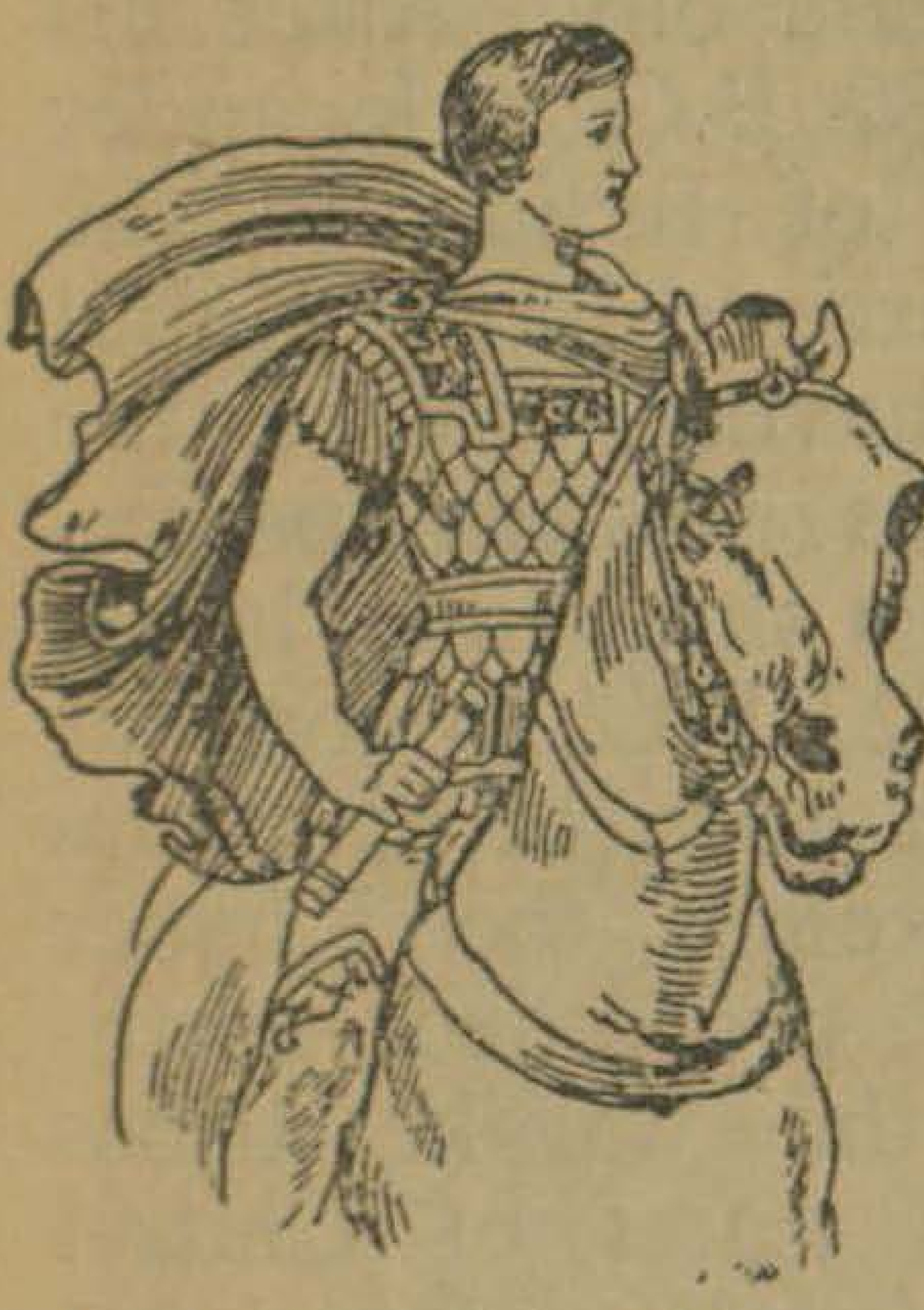
The principles of Buddhism are very simple. Buddhists believe that the thirst for life, for pleasure and for power, is at the root of all suffering. If this thirst is destroyed, suffering will be destroyed too. Buddhism lays great stress on a life of moral purity and the practice of good works such as charity, temperance, self-restraint, and a love of all living beings. Buddhism, like Jainism and Brahmanism, believes that death is followed by rebirth in another life.

Buddhism has followers throughout the world, in Nepal, Tibet, China, Mangolia, South India, Assam, Burma and Ceylon.

CHAPTER 6

ALEXANDER'S INVASION OF INDIA

So far we have noticed that India was divided up into a number of Aryan kingdoms, some small, others large. It was, however, left to a foreign invader, Alexander the Great, to pave the way for the rise of a powerful dynasty that spread over the major part of India.



Alexander was born in 356 B.C. in Macedon, in Greece, which was ruled by his father, Philip.

Alexander the Great

On the death of his father, in 336 B.C., Alexander succeeded him as King of Macedon, and from the first showed himself fitted for mighty military exploits. He was fired with the ambition of conquering the whole world,

and received great inspiration and encouragement from his tutor, Aristotle.

Alexander conquered Egypt, overran Syria and Phoenicia, and defeated King Darius of Persia. All this he accomplished when he was only twenty-three years old. After his conquest of Persia, in 332 B.C., Alexander moved in the direction of India. In the summer of 327 B.C., he arrived in the Kabul valley of Afghanistan, having crossed the Hindu Kush through its western passes. After resting his army for a short time, he set out again in November 327 B.C. to conquer India. Sending the main body of his army into the north-west, through the Khyber Pass, Alexander himself proceeded northwards and conquered the warlike tribes inhabiting the mountain tracts of Chitral (now in Pakistan), and thereby safeguarded his communications.

Battle with Porus

After this he rejoined the main body of his troops, and crossed the Indus river at Ohind, near Attock, early in 326 B.C., and marched at the head of an army of more than 80,000 men to Taxila (now in Pakistan). The ruler of Taxila, whose name was Ambhi, paid ready homage to Alexander, and persuaded

him to attack the kingdom of Porus, which lay between the Jhelum and the Ravi. When Alexander arrived at the bank of the river Jhelum, the rainy season had begun. The army of Porus had, meanwhile, lined up on the opposite bank of the Jhelum. For several days the two armies kept watching each other's movements, Alexander being unable to cross the swollen river in the face of a determined enemy.



Then, one dark and stormy night, Alexander quietly marched at the head of a picked body of troops to a ford sixteen miles above his camp, and succeeded in crossing the river unnoticed. The army of Porus was taken by surprise. After a short, but hard battle, Alexander triumphed. Porus was brought to him as a captive. "How would you like me to treat you?" Alexander asked. Porus replied, "Like a king!" Alexander was so pleased with this remark that he restored to Porus his kingdom, and so gained his lasting friendship.

Further Conquests

In memory of his victory over Porus, Alexander founded two cities; one near the site of the conquest, and the other on the opposite bank of the Jhelum. After founding these cities, Alexander marched to the south and crossed the Chenab river, where he defeated the local chieftain near Sialkot. Next, Alexander crossed the Ravi river and captured Sangla, the capital of the ruling tribe of Cathaeans. He then marched on and reached the Beas river. But when he attempted to cross it, his troops, worn out by constant fighting and the toil of long marches, refused to proceed further and demanded that they be allowed to go back to their homes in Macedon.

Alexander's Return Journey

Alexander did not wish to return home. He was anxious to conquer the kingdom of Magadha in Northern India which was among the leading kingdoms of the country. Much against his will, Alexander retraced his steps homeward.

He returned to the Jhelum and prepared to sail down the river to the mouth of the Indus in a flotilla of boats. On his way down the river, Alexander conquered a number of

powerful tribes and founded towns at promising sites along the river. One of these was Patala (modern Hyderabad in Pakistan) in Sind, at the mouth of the Indus delta. After exploring the mouth of the Indus, Alexander divided his army, and sent one body of troops through the Bolan Pass and northern Baluchistan. Alexander himself marched at the head of another division through the waterless region of Mekran (southern Baluchistan). The remaining forces were sent by sea with orders to meet the main body at the head of the Persian Gulf. So ended the Greek invasion. But Alexander did not live long to enjoy the fruits of his victories. He died on the homeward march as the result of a severe chill which he caught while bathing in a river. He was only 33 years old at the time of his death, but his reputation as a brilliant general made him famous throughout history.

Effects of Alexander's Invasion

Alexander was in India for less than three years, and more than half of this period was spent in campaigns to the east of the Indus. He built cities and left garrisons in conquered regions, planned the construction of harbours at Patala (modern Hyderabad), appointed governors to rule conquered territories, and formed alliances with powerful local kings,

such as Ambhi and Porus. It is thus clear that Alexander had every intention of maintaining his hold permanently on India. Yet the Greek political connection with India was severed soon after Alexander's death.

Nevertheless, the effects of Alexander's invasion were fairly important. He brought with him many Greeks eminent in the world of science and letters, who increased European knowledge of the East. Indian kings also learnt from the invasion some useful military and political lessons. Above all, Alexander's invasion weakened the strength of a large number of tribal chiefs and petty kings, enabling one of the ruling dynasties—the Mauryas—to become supreme over a very considerable area of India.

CHAPTER 7

THE MAURYAS

While Alexander had pitched his camp on the bank of the Beas river in the hope of crossing over into the kingdom of Magadha, there came to him a young prince named Chandragupta Maurya. This prince had been exiled by his kinsman and ruler of Magadha, whose name was Nanda.

Chandragupta Maurya

Chandragupta begged Alexander to invade Magadha, but the Greek troops refused to go further. The disappointment of Chandragupta was as great as that of Alexander, but the young Mauryan prince bided his time and waited for a suitable opportunity to avenge himself against Nanda.

This opportunity came soon. Alexander's invasion had left the various Aryan kingdoms up to the Beas weak and powerless. So as soon as Alexander's back was turned on India, Chandragupta raised an army, overpowered the Greek garrisons, and became

the master of the whole of the Punjab. Then he advanced on Magadha and drove its ruler, Nanda, out of the kingdom, finally killing him. Thus in 321 B.C. Chandragupta established himself firmly on the throne of Pataliputra, the capital of Magadha, and founded the Maurya dynasty. For the first time in Indian history, the greater part of India came under the rule of one king.

Asoka



In 297 B.C., Chandragupta Maurya died, leaving a vast kingdom to his successors. He was succeeded by his son, Bindusara, of whom very little is known in history. Bindusara died in 274 B.C. and was succeeded by his son, Asoka-vardhana, usually known as Asoka.

The Kalinga War

About the twelfth year of his reign, in 261 B.C., Asoka led an army against the ruler of Kalinga (Orissa) which was situated between the rivers Mahanadi and Krishna, and

defeated him. But the ruler and people of Kalinga put up a heroic fight, and it is believed that during the Kalinga war 100,000 men were killed in action, 150,000 people were taken prisoner, and still larger numbers of the population died of starvation. The sight of so much bloodshed and the plight of the people made a profound impression on the mind of Asoka, and he vowed never again to resort to violence. He became an ardent follower of the peace-loving religion of Buddha.

Asoka and Buddhism

Asoka spent the rest of his reign in furthering the cause of Buddhism, and did not wage war. Instead of leading armies, he led bands of Buddhist monks on pilgrimages. Outside his kingdom, Asoka sent missionaries to preach the doctrines of Buddhism to independent kingdoms in South India, Ceylon, Syria, Egypt and those territories which were under Alexander's successors.

Asoka caused his messages on religious matters to be inscribed on massive rocks and pillars of stone, which are still to be found in various parts of India. From this it may be inferred that the places where the rocks and pillars of stone bearing Asoka's edicts are to

be found were part of his vast kingdom. Thus Asoka's kingdom stretched from the Hindu Kush to Bengal, and from the Himalayas to the river Palar.

Asoka's Death

Asoka died in 232 B.C. at the advanced age of 95, and with his death also died the Mauryan kingdom. Though his descendants ruled over Magadha for nearly forty-seven years, they were unable to maintain their hold on the loosely-knit and diverse territories which had been controlled from Pataliputra by Chandragupta Maurya and Asoka. The kingdom of Magadha crumbled, and once again the greater part of India was divided among different kings and chieftains. After Asoka's death, Buddhism lost ground for want of royal patronage, and the Brahmans regained their position.

CHAPTER 8

THE KUSANAŚ

Bactrians and Parthians

After the fall of the Mauryan dynasty, India was again split up into a number of small kingdoms, most of whose rulers were puppets in the hands of their Brahman ministers. Once again, from across the Hindu Kush, came invaders who overran large parts of Indian territory, and met with little opposition from local rulers. Prominent among these invaders were the rulers of Bactria (now Afghan Turkestan) and of Parthia (now comprising Khorasan, Samarkand and the South Caspian coast).

The most conspicuous of the Bactrian rulers was Menander (about 150 B.C.), a powerful and just king whose domain included the Kabul valley, the Indus, Kathiawar, Muttra and Rajputana. His capital was at first Kabul, and then Sagala (Sialkot). The Punjab remained under Bactrian rulers for nearly two centuries.

The Bactrians were overthrown by the Parthians, who established their rule in Taxila, Muttra and Kathiawar. One of the Parthian chiefs was Gondopharnes (19—45 C.E.) in whose time, according to an old tradition, Christianity was first introduced into India by the Apostle Thomas.

The Kusanas

The Parthians were, in their turn, overpowered by a tribe from Central Asia called the Kusanas. In 50 C. E. the chief of the Kusana tribe, who is known in history as Kadphises I, led his forces over the Hindu Kush, and conquered during his long reign of forty years, the land lying between Bokhara and Baluchistan, and the Indus and the Persian frontiers.

Kanishka

Kadphises was succeeded by his son, Kadphises II, who spread his power over the whole of Northern India, as far south as Sind, as far east as Benares. At his death, in 120 C.E., Kadphises II left a flourishing kingdom to his successor, Kanishka. Kanishka was not the son of Kadphises II, but he was one of the leading members of the Kusana tribe. Strictly speaking, Kanishka was not merely the ruler of a vast kingdom in India, because

he extended his conquests into Kashmir, into Yarkand, Khotan and Kashgar (then part of the Chinese empire). His kingdom stretched from Bokhara to Sind, from Persia to Behar. In 160 C. E. Kanishka was secretly killed by his soldiers. His successors failed to retain their hold on the vast Kusan domain. The Kusan dynasty came to an end by 220 C. E., and once again India was divided up into a large number of small kingdoms.

CHAPTER 9

THE GUPTA DYNASTY

The history of India during the two or three generations following the death of the last Kusan ruler is almost a blank. It appears that a number of warlike princes of Central India, known as the Nagas or Bharasivas, divided the country among themselves and their relatives, while the Deccan—which had so far remained separate from the rest of India—was ruled by chiefs known as the Vatakas.

Chandragupta I

At the beginning of the fourth century C.E., however, India again began to come into prominence. In 320 C.E. a young prince of a noble family of Magadha, whose name was Chandragupta, led a small body of men on Pataliputra and occupied it and the surrounding districts. The princes of India were so much divided among themselves that Chandragupta had no difficulty in conquering Behar, Tirhut and Oudh.

Samudragupta

On the death of Chandragupta I, his son, Samudragupta, succeeded to the throne of Pataliputra, in 326 C. E. Within a few years of his accession, Samudragupta led an expedition of conquest during which he subdued a number of smaller kings in the country, including the Deccan. He conquered Agra, Oudh, Orissa, Chota Nagpur and Bengal. Then he advanced towards the south, and overrunning the various kingdoms on the way, reached as far south as Madras. He reigned for nearly half a century, during which time he promoted art and literature in his kingdom. Gold coins were minted in this period.

Chandragupta II

In 375 C. E., Samudragupta died, and was succeeded by his son, Ramagupta. But Ramagupta was deposed by his younger brother, Chandragupta, who ascended the throne, the same year, and reigned as Chandragupta II.

Chandragupta II, like his father, was a great conqueror. He put down a rebellion in Bengal and claimed to have crossed, in another expedition, "the seven mouths of the Indus."

Chandragupta II is known for his munificance and partronisation of art and literature. Kalidas, the great Sanskrit poet, lived at his Court. During the same period lived Amarasimba who composed a standard Sankrit dictionary, Aryabhata, Brahmagupta and Varahamihira, who were astronomers, Dhanvantari a well-known physician and Yajnavalkya a jurist. Since art and literature flourished during this period, the Gupta period is called the 'Golden Age of Sanskrit Literature'.



The reigh of Chandragupta II is famous for its peace and prosperity. Fa-Hian, the famous Chinese traveller, came to India in 405. C. E. and stayed here for nearly six years. He travelled from the Gobi Desert, via Peshawar and Taxila, to Pataliputra He says 'he found the people, under Chandragupta II, living in peace and prosperity. There were free hospitals for man and animals and a number of charitable institutions.'

The Hun Invasions

After the death of Chandragupta II, in 413 C.E., weakness and decay set in. His successor was his eldest son, Kumaragupta, who reigned up to 445 C.E. During his reign came the first invasion of the Huns from across the Hindu Kush. The Huns were an uncivilized nomadic race, generally believed to be of Mongolian origin, who in the fourth century C.E. had overrun the whole of Europe. They now turned their attention to India.

In 450 C.E., a small body of Huns came through Kabul into north-west India. Kumaragupta was then able to repulse them. But ten years later, when Kumaragupta's son, Skandagupta, who had succeeded to the throne in 455 C.E., was ruling, the second invasion of the Huns took place. This time the Huns came in larger numbers. A series of Hun invasions then followed one after another, until by 480 C.E., the Gupta dynasty was completely destroyed.

CHAPTER 10

THE THANESAR DYNASTY

Though the Gupta kingdom lay shattered under the Huns, the latter had no intention of establishing themselves permanently in India. They roamed about the country like marauders, plundering and looting. Some of the Hun chiefs tried to establish a form of settled government over the greater part of India, but the Huns were not mentally fitted for permanent rule. Meanwhile, the Huns beyond Afghanistan had been defeated and wiped out by combined Persian and Turkish forces, so that the Huns of India were cut off from the rest of their hordes.

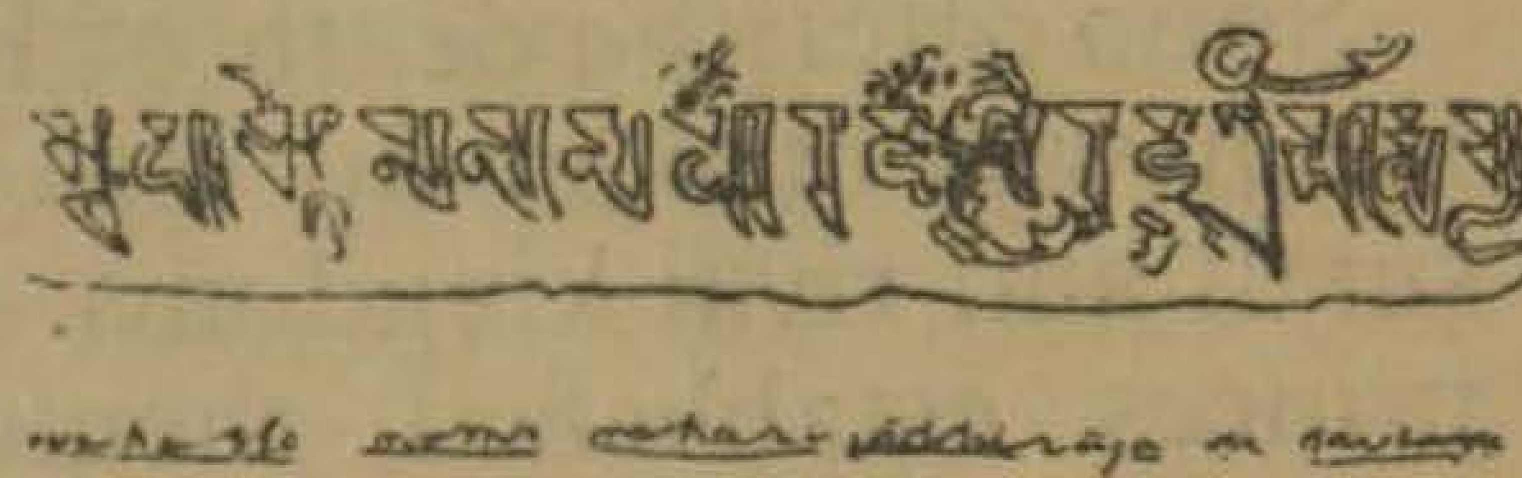
The Thanesar Dynasty

Thus isolated, the Huns in India found it impossible to maintain their hold on local princes who were leading revolts wherever possible, and once again, India was split up among a number of princes or "rajahs," as they were called. One such prince was Prabhakara-vardhana, who succeeded in founding a small kingdom named Srikantha,

with its capital at Thanesar. He thus founded the Thanesar dynasty.

Harsha

Prabhakara-vardhana died in 605 C.E., and was succeeded by his son, Harshavardhana, who is more popularly known as Harsha. Harsha ascended the throne at the age of sixteen. There was utter confusion in the country when he took over the reins of government at Thanesar. His first task was to bring together the various territories under his control, and he succeeded in doing so. He started on an expedition of conquest, and by 620 C.E. he had defeated all the local princes and annexed Agra, Oudh, Orissa, Chota Nagpur, Bengal and Nepal. His power was also recognised by the rulers of Assam and Gujerat, who paid him tribute.



The only military failure of Harsha's reign was his defeat on the banks of the river Narbada at the hands of a Deccan ruler who was known as Pulakesin II. His war with Pulakesin II was the last military exploit of his reign. After that, Harsha devoted himself to works of peace. He was a patron of art and literature. He died in 647 C.E. before reaching his sixtieth year.

CHAPTER 11

THE RAJPUTS

Soon after the death of Harsha, once again, India was broken up into a large number of small and rival kingdoms. Once again, local princes established themselves in different parts of the country, and each one of them started ruling the piece of land he managed to occupy. The history of India from this period until the Muslim conquest is a record of unending feuds and rivalries among these princes.

The Rajputs

Most of these princes belonged to the Rajput race; hence this period is known in history as the Rajput period. The word "Rajput" is derived from "Rajputra", that is, sons of rulers or princes. It is generally believed that the race that called itself Rajput was formed by the admixture of various races that had invaded India, such as the Sakas, the Pallavas and the Huns.

The Brahmans of India, in the hope of winning the favour of the Rajputs who were

well-known for their martial spirit and valour, advanced the theory that the Rajputs were the descendants of the old Hindu gods, and that they had been especially created to save the Hindu religion from extinction. It was owing to the patronage of the Rajput princes that Hinduism failed to be submerged by Buddhism, and, in fact, became strong again.

Delhi

Among the various kingdoms of the Rajputs that existed in India, before the Muslim conquest, mention may be made of the most important. One of these was Delhi, which was ruled by the Tomaras. It was founded by Anandapala. But his dynasty did not last long since the Rajput prince Anandapala I had no issue. In 1170 C.E., Prithviraja, a Chohan Rajput and a descendant of Anandapala, occupied the Delhi kingdom.



Ajmer

Prithviraja was the son of the ruler of Ajmer, so that he ruled both Delhi and Ajmer.

In 1191 C.E., Muhammad Ghauri invaded India, and Prithviraja and his allies defeated him in a battle at Tirouri, between Thanesar and Karnal. But in 1193 C.E., Muhammad Ghauri returned to India and inflicted a crushing defeat on Prithviraja and his allies. Prithviraja was put to death after his capture.

Kanauj

Next in importance to Delhi and Ajmer came the kingdom of Kanauj. In 1114 C.E., a Gaharwar Rajput prince, Govindachandra, attacked Kanauj, and occupied it. He ruled his kingdom ably. In 1170 C.E., Govindachandra's grandson, Jayachandra, became the ruler of Kanauj. It was during his reign that Muhammad Ghauri, after defeating Prithviraja in 1193, marched on Kanauj. Jayachandra was defeated on the banks of the Jumna, north of Etawah, by Muhammad Ghauri. Jayachandra fled, but was captured later at Benares and slain.

Kashmir

After the death of Mihiragula, the Hun chief, in Kashmir in 540 C.E, there was a brief spell of organized government in that area, during the reign of Lalitaditya (750 C.E.). Then followed a period of darkness in which Kashmir's history is more or less lost.

However, in the twelfth century, Raja Javasingha (1127—1155 C.E.) became the ruler of Kashmir, and tried to establish law and order there. In 1340 C.E., Kashmir was conquered by Shah Amir, who founded an independent dynasty, which was finally overthrown by the Emperor Akbar.

Bengal

About the beginning of the eighth century, Behar and Bengal passed into the hands of the Palas. However, in 1050 C.E., the Sena Rajputs of Bengal rebelled against their Pala rulers, and the kingdom was never at peace. In 1199 C.E., Muhammad-bin-Bakhtiyar stormed Behar, captured the ruler of Bengal, and founded Muslim rule in Bengal, which lasted till the second half of the eighteenth century, when the British conquered the country.

Malwa

The Parmar Rajputs ruled over Malwa. The most prominent among the Parmars were Raja Munja (975—995 C.E.), and his nephew, Raja Bhoja (1010—1053 C.E.). They were patrons of art and literature. Bhoja himself wrote a number of books on law, philosophy and poetry. But other Rajput princes were jealous of the prosperity of the Parmars,

and they combined to overthrow Bhoja. The Parmars were succeeded by the Chohan Rajputs, who themselves were conquered by the Muslims in the fifteenth century.

The Punjab

The Punjab was under the rule of the Pala Rajputs. Of these Jayapala, Anandapala and Trilochanapala were the more prominent rulers, who had their capital at Lahore. Early in the eleventh century C.E., Mahmud Ghaznavi conquered Lahore and Muslim rule was established over the whole of the Punjab.

Sind

Strictly speaking, Sind was not ruled by the Rajputs. From the time of Mihiragula (510—540 C.E.), one of the chiefs of the Huns had ruled over Sind, until he was displaced during the reign of Harsha (606—647 C.E.), by the family of a Brahman minister. This family continued to rule over Sind until 711 C.E., when the Arabs invaded this kingdom. Since then Sind had remained under the Muslims.

The Deccan

The Deccan, being protected by mountains and rivers, has remained more or less separate

from the rest of India. It exercised no influence on the development of the history of Northern India, and has not been influenced itself by the developments in the North. It is, therefore, appropriate to make a brief survey of the history of the Deccan separately.

The term "Deccan" is derived from the Sanskrit, "Dakshina," meaning "South." The Deccan usually means the country lying between the river Narbada and the river Krishna. Long before the beginning of authentic history, the Deccan was occupied by the Dravidians, who have left their mark unmistakably on the features and the languages of its inhabitants. Then came the Aryan settlers, after the seventh century B. C., but they did not help to create a link between the Deccan and the North of India.

The Andhras

For nearly four centuries, the Deccan was ruled by the Andhra dynasty belonging to the Satavahana clan. The Andhras ruled wisely and well. The period of their rule is generally put between 230 B.C. and 226 C.E.

Chalukyas

The Andhras were finally driven out by the Pallavas. But the Pallavas' power was

challenged by the Chalukyas, and the next two hundred years of the Deccan's history are full of the struggle between the Pallavas and the Chalukyas. The most famous member of the Chalukya dynasty was Pulakesin II who ascended the Deccan throne in 608 C.E. and reigned for over thirty-five years. But the descendants of Pulakesin were overthrown in 750 C.E. by a member of the Rashtrakuta family who led a successful native rebellion, and seized the throne. For the next two hundred years or so, the Rashtrakuta dynasty ruled in the Deccan.

In 973 C.E., the last Rashtrakuta king was deposed by a vassal named Tailapa, who ascended the throne. Tailapa claimed to be a descendant of the old Chalukya family. Tailapa's descendants ruled over the the Deccan for nearly two hundred years, and are known as the "later Chalukyas."

The old feud between the Pallavas and the Chalukyas was then revived, and there was a state of constant warfare between the two. This resulted in the rise of a number of ambitious princes, and before the beginning of the thirteenth century C.E., the whole of the Deccan was divided among various families, each of whom had a separate piece of territory with a separate capital.

The constant wars of these rival princes rapidly weakened the defence of the Deccan. The last ruler, Prataparudra II, was defeated by Malik Kafur in 1309 C.E., and compelled to pay tribute to the Muslim Emperor of Delhi.

CHRONOLOGY

Dates		*Events*
2,000 B.C.	..	The Aryan Invasion.
599—527 B.C.	..	Mahavira (Founder of Jainism).
557—477 B.C.	..	Buddha. (Founder of Buddhism).
326 B.C.	..	Alexander's Invasion.
322—185 B.C.	..	The Mauryas.
322—297 B.C.	..	Chandragupta Maurya.
272—232 B.C.	..	Asoka.
120—160 C.E.	..	Kanishka.
320—525 C.E.	..	The Guptas.
375—413 C.E.	..	Chandragupta II.
606—648 C.E.	..	Harsha.
650—1,206 C.E.	..	The Rajputs.

PART 2

THE MUSLIM PERIOD

CHAPTER I

THE ADVENT OF ISLAM IN INDIA

The Prophet of Islam

Muhammad, the Holy Prophet of Islam, was born at Mecca in 571 A.D. Muhammad's father died before he was born and he lost his mother when he was only six years old. Muhammad was brought up by his grandfather, and after the latter's death, by his uncle, Abu Talib.

When Muhammad was a young man he often accompanied his uncle, who was a merchant, on journeys to many parts of Arabia and he was disgusted by the customs and habits of the people. In those days the Arabs worshipped idols and indulged in drinking and gambling. The many tribes inhabiting the country were always at war with one another.

Muhammad's love of truth and his devotion to duty made him universally respected, and earned for him the title of "Al-Amin" (the Trustworthy) while he was still a young man.

At the age of twenty, Muhammad entered the service of a rich and noble widow named Khadija, who belonged to the powerful Quresh tribe. Muhammad managed Khadija's business affairs with such scrupulous honesty that she asked him to marry her, and he accepted her offer.

Muhammad spent the next fifteen years of his life in prayer and meditation. When he was forty years old, Muhammad began to preach God's Divine Message. Muhammad preached belief in One God (Allah) and the equality of all men. He urged his fellow countrymen to practise self-restraint and to display charity and tolerance towards one another. His family and friends accepted Muhammad as the Prophet of God, but the new faith was unpopular with the inhabitants of Arabia, who did not wish to abandon their dissolute way of living in favour of Islam.

Owing to the animosity of the inhabitants of Mecca, the Prophet was compelled to leave his native town in 622 C.E. The departure of the Prophet for Medina is called the "Hijrat", migration and the Islamic era commences from that date.

Islam

Islam means obedience to the Will of God and a follower of Islam is called a Muslim, that is, "one who pledges to obey God".

Islam asks the Muslims to believe in One God, in the Holy Quran, and to accept Muhammad as the Prophet of God. Islam requires Muslims to say their prayers (Namaz) to God five times a day; to fast for the month of Ramazan (Roza); to give alms (Zakat) to the poor, and to go on a pilgrimage to Mecca (Haj) if circumstances permit. Islam preaches universal brotherhood among the Muslims, and supports the cause of human welfare, progress and peace.

During the lifetime of the Prophet, the whole of Arabia accepted Islam. The Prophet of Islam died at the age of 63, in the month of May, 632 C.E.

The First Four Caliphs of Islam were Hazrat Abu Bakr, Hazrat Umar, Hazrat Usman and Hazrat Ali. During their Caliphate, particularly in that of Hazrat Umar, the Muslims conquered Syria, Persia, Egypt, North Africa ~~and Spain~~, spreading the teaching of Islam throughout these countries.

After the death of Hazrat Ali, Ameer Mu'awiyah founded the Omayyad Caliphate (Khilafat-e-Beni Omayya) at Damascus (Syria), which was afterwards superseded by the Abbasid Caliphate (Khilafat-e-Beni Abbas) at Baghdad (Iraq). By this time, Islam had spread to China, the East Indies and India in the East; Trans-Caucasus, Trans-Caspian and Transoxiana in the North; Morocco and Spain in the West, and Central Africa in the South.

Islam in Sind

The Arabs had had trade relations with India during pre-Islamic days, but the Muslim Arabs invaded the Indian coast for the first time in 636 C.E., during the Caliphate of Hazrat Umar the Great. A serious attempt, however, to conquer Sind was made during the Caliphate of the Umayyad King Walid, when Hajjaj bin Yusuf was the Viceroy of the eastern provinces. Hajjaj bin Yusuf appointed his seventeen year old nephew, Muhammad bin Qasim, to invade Sind in 711. This young and valiant Arab general conquered Sind and a large part of the Punjab in the name of the Muslim Empire. This marked the beginning of Muslim rule in Indo-Pakistan.

Young Muhammad bin Qasim was a daring and compassionate conqueror. He

was an excellent statesman and an able administrator. He treated his non-Muslim subjects with kindness. There were separate courts for the Hindu community, whose cases were decided according to their own codes of law. All non-Muslims were free to perform their own religious ceremonies, and there was no compulsion in matters of faith and modes of worship. The eternally privileged class in Hindu society—the Brahmans—received permanent allowances from the State treasury. Most of the Arab soldiers settled in Sind for good and married Sindhi women. It was the result of the blessings of early Muslim rule that the province of Sind and its adjoining territories accepted Islam and became, as they are now, predominantly Muslim areas.

The triumph of Islam in Sind proved phenomenal though Muhammad bin Qasim was recalled to Damascus by the new Caliph Sulaiman, where he was imprisoned and put to death in 715 A.D. Sind upto Multan in the Punjab remained in the hands of Muslims. During the next three hundred years Sind did not receive much attention from the Omayyad Caliphs at Damascus or from the Abbasid Caliphs at Baghdad. Local chief, who had virtuall become independent dealt with problems as these arose. During this period, the rule of

the Omayyad Caliphs of Damascus was superseded by that of the Abbasid Caliphs of Baghdad. The Samanids replaced the Abbasids in the eastern provinces of the Islamic Empire. They, in their turn, were replaced by the Turks. At this time, the remnants of Arab glory in Sind were two small Muslim principalities, at Multan and Mansura, respectively.

CHAPTER 2

THE GHAZNAVIDS

Alaptigin

Alaptigin, a Turkish salve of Abdul Malik, the reigning Samanid King of Bukhara, was raised to the high rank of governor of Khorasan. But, during the reign of Abdul Malik's successor, Mansur, he left Khorasan, and founded, in 961, his own Ghaznavid Kingdom and dynasty at Ghazni (Afghanistan). Alaptigin ruled over his small kingdom from Ghazni until 975.

Subuktigin 975—997

Subuktigin, who is better known as the father of the celebrated Sultan Mahmud Ghaznavi, actually belonged to the Iranian royal family, but he had been sold as a slave to Alaptigin. He pleased Alaptigin so much by his devotion and fidelity that Alaptigin not only made him Commander-in-Chief of his forces, but also gave him his daughter in marriage. When Alaptigin died, and his son, Ishaq, too, followed his father to the grave,

Subuktigin proclaimed himself king in 976. He was an ambitious ruler. He conquered the neighbouring countries, including Khorasan, which was placed under the governorship of his able son, Mahmud. The kingdom of Subuktigin consisted of the countries of Iran, Khorasan, Seistan and Afghanistan.

Jaipal

Subuktigin's contemporary on the Indian side of the frontier was the Hindu Raja Jaipal of the Punjab. He ruled at Lahore over a tract of country between the river Sutlej and the Hindu Kush mountains. Raja Jaipal, anticipating an attack by Subuktigin on his realm, took the offensive himself and attacked Muslim territory with great force, aided by a large number of Rajput Rajas. Subuktigin, too, was not unaware of Jaipal's activities and he met him, fully prepared, in the fastnesses of the Khyber Pass. Jaipal was badly defeated, and could save his life only by promising to pay a heavy indemnity.

When Jaipal returned safely to Lahore, he refused to keep his promise. Remonstrances by Subuktigin had no effect. Accordingly, the first Muslim army, under Subuktigin, crossed the Khyber Pass to invade India. It was opposed by Jaipal's Hindu forces again strengthened by the com-

bined armies of other rulers of India. A great battle was fought on a plain near Peshawar, in which the Hindu armies were utterly routed. Jaipal again saved his life by ceding all his territory beyond the river Indus to Subuktigin, and by repeating his promise of paying a heavy war indemnity. Subuktigin, while returning triumphant to Ghazni, died on the way, in 997.

Subuktigin had two sons—Mahmud and Ismail. At the time of his father's death, Mahmud was the Governor of Nishapur, while Ismail was at the capital, Ghazni. So Ismail availed himself of the opportunity and proclaimed himself king of Ghazni. But Mahmud, the elder brother, attacked Ghazni and dethroned Ismail.

Sultan Mahmud 997—1030

At the time of his ascending the throne, Sultan Mahmud was only thirty years old. The Indian sub-continent then was divided into many small principalities, and there was no strong central government. The present North-West Frontier Province of Pakistan was then under Ghaznavid rule. The present Pakistani Punjab was ruled by the Pal Rajas of Lahore. Kashmir was under Karkota,



Delhi under Tanwar, Ajmer under Chohan, Kanauj under Parihar, Malwa under Prithihar, and Rajputana was under Rathor Rajput Rajas. Gujerat and Kathiawar were under Chalukya rulers, and Central India was ruled by the Cheri clan. Behar and Bengal were under Satmin. Orissa under Kesri, and Bundelkhand was under the Chandel Rajputs. In Multan and at Mansura (Southern Sind) alone two Muslim kings were still ruling.

Sultan Mahmud Ghaznavi was one of the greatest warriors and generals in history. His military campaigns were not aimed at loot and avarice. He attacked Iran and India, not for amassing wealth, but for annihilating the renegade "Qaramita" sect of Islam and for eradicating idol-worship. Sultan Mahmud was decorated and recognised by the reigning Caliph, Al-Qadir Billah, who honoured him with the titles of "Yameen-ud-Daulah" and "Ameen-ul-Millat". Sultan Mahmud invaded India seventeen times. His first invasion occurred in November 1001. During his reign of thirty-three years, success and conquest constantly crowned his efforts, and he was never defeated on the battlefield.

Mahmud's Invasions

In his first invasion of India, Sultan Mahmud defeated the old enemy of his father,

Raja Jaipal of Lahore, in a fierce battle at Dehna, near the river Indus, and allowed his son, Anang Pal, to succeed his father. His second invasion was an attack on the fort of Bhatinda, which was successfully captured. Thereafter, Sultan Mahmud passed through Multan to attack the strong fort of Bhatner, which was captured after much bloodshed. His next expedition was against Multan, which was then ruled by a "Qarmat", Daud bin Naseer bin Shaikh Hameed Lodhi. But before reaching Multan, he defeated the armies of Anang Pal. Multan was subsequently raided and seized. Before returning to Ghazni, the Sultan entrusted the rule of Bhatinda to Raja Sukhpal, who was converted to Islam. From Ghazni, Sultan Mahmud led a campaign into Turkestan and Khorasan, from where he returned triumphant. Meanwhile, Sukhpal had renounced Islam and become an apostate. The Sultan, thereupon, attacked the Punjab again, and brought back the renegade Sukhpal with him as captive. This expedition was followed by a fiercer battle with the combined Rajput forces of India under Raja Anangpal near Peshawar. The Raja was again defeated and large numbers of Rajputs were slain. The next victim of the Sultan's onslaughts was the fort of Nagarkot in the Kangra Valley. Its capture provided immense wealth for Sultan Mahmud and his army. While in

Afghanistan, Sultan Mahmud defeated Muhammad bin Ghauri, and returned to Multan to punish the Qarmati ruler, who was captured and taken away to Ghazni. The next item on the list of the Sultan's conquests was Thanesar, which was captured and its idols removed from their places of worship and destroyed.

Sultan Mahmud returned from Ghazni once more to attack the strong fort of Nandnagarh, near Jhelum, which was successfully stormed. After an inconclusive expedition to Kashmir, the Sultan led his armies to Kanauj, whose Raja submitted to the Sultan and became the recipient of the Muslim conqueror's favours and generosity. Sultan Mahmud then conquered Mahaban and some forts near Cawnpore, Muttra and Kalinjar. Later, the Sultan annexed Lahore to Ghazni, and attacked Gwalior and Kalinjar successfully again. Sultan Mahmud's most remarkable expedition was that to Somnath (in Junagadh Muslim State—Kathiawar), via Ajmer and Anhilwara, which he captured, and where he destroyed all the idols. He returned to Ghazni after capturing many other forts in Kathiawar, Gujerat and Rajputana.

This valiant warrior of Islam died at the age of 62 in April, 1030, at Ghazni. After the return of the Sultan from Somnath to

Ghazni, the Abbasid Caliph had honoured him with the title of "Kahf-ud-Daulat-i-wal-Islam".

His Character

Although Sultan Mahmud Ghaznavi invaded India seventeen times, none of his invasions was of a lasting or permanent nature. The idea underlying his expeditions was not to occupy the country but to overthrow and destroy completely the power of the renegade Muslim sect of "Qaramita", which had taken refuge in India, and of decimating idolatry. The only tract of land annexed by the Sultan to his Empire was the Punjab, but even there the hold of the Muslims was weak and doubtful. The loss of political power by Hindus in India was merely temporary for, as soon as Sultan Mahmud turned his back, the Hindus recovered the major portion of their lost possessions. However, Sultan Mahmud's invasions cleared the way for his successors.

Sultan Mahmud was a remarkable man. He was a great king who combined the qualities of a distinguished general, a courageous soldier, a shrewd administrator, a generous and compassionate ruler and a man of unusual learning. He was a great patron of the arts, and was the richest among his

contemporary rulers. Though he was an enemy of idolatry, he never forced any one to accept Islam against his will. He was a tolerant and merciful man, and was quick to pardon the guilty. His Court was the centre of all the great poets, physicians and scholars of the time. The famous Persian poets, Hakeem Unsari, Manuchahr Balkhi, Farrukhi, Asadi Toosi, Daqiqi, Firdausi and Asjadi all attended at his Court.

Alberuni

The name of Abu Raihan "Alberuni" stands supreme, in this epoch, as an authority on the manners and customs of Indians, as noticed by early Musalmans. He was a native of Khiva, and came to India in the train of Sultan Mahmud. He stayed in India for a number of years, and personally acquainted himself with the conditions and personages of that land. His voluminous "Tarikh-ul-Hind" is a mine of



information on the state of Indian civilization in the eleventh century. It has been translated into English and other languages. Alberuni was a great scholar, a keen observer and an accomplished writer.

Mahmud's Successors

The successors of Sultan Mahmud ruled for about 150 years more at Ghazni but none of them are worth any special mention. Mahmud left behind him two sons—Mas'ud and Amir Muhammad. When Sultan Mahmud died, the younger, Amir Muhammad was at Ghazni and he usurped his elder brother's throne. On the return of Mas'ud to Ghazni, a tussle between the brothers ensued. Amir Muhammad was captured by his own courtiers, blinded and handed over to Mas'ud, who imprisoned him. But Mas'ud could not tame his turbulent courtiers, who captured and put him too in prison. The blind Amir Muhammad was again placed on the throne of Ghazni, though the actual ruler was his cruel son, Ahmad, who murdered his uncle, Mas'ud, in prison.

Mas'ud's son, Maudood, avenged his father's murder without mercy, and the whole family of Amir Muhammad was slain. By this time, the seat of the Ghaznavid Empire had been shifted from Ghazni to Lahore.

Sultan Maudood repaired to India, defeated one of Amir Muhammad's sons, who was ruling over Peshawar and the Punjab, and established himself at Lahore. His brother, Mujaddid, was then ruling over Multan, Sind, Hansi and Thanesar, the famous slave of the great Sultan Mahmud, Ayaz, being his Vizier. At the instance of Maudood, Mujaddid was quietly murdered in his bed one night, and Ayaz too died later, at Lahore. Sultan Maudood died after a troublesome rule of nine years. During his reign, the real rulers were the turbulent noblemen.

Maudood left four sons—Mansur, Muhammad, Sulaiman and Mahmud. But the Ghaznavid courtiers placed Ali bin Mas'ud and Muhammad bin Maudood both on the throne. Their joint rule produced virtual anarchy, as was intended by the wily courtiers. After four years, both of them were removed by the same courtiers, and Abdur Rasheed, son of Mahmud, was crowned king. But he was assassinated by his own general, Tughral, who usurped the throne for himself. However, another Turkish General, Toshangin Karkhi, arranged to have him murdered, and Farrukhzad was proclaimed king, with Toshangin as his adviser. The later Ghaznavids were constantly harassed and attacked by the Seljuk Turks from the North and the West.

After Farrukhzad, Ibrahim occupied the throne of Ghazni. He made a compromise with the warring Seljuks by marrying the daughter of Malik Shah Seljuki to his son. Then he invaded India and captured many forts, including Pakpattan. Ibrahim is known to be the best of all the later Ghaznavid Sultans. He resembled the great Sultan Mahmud, to some extent, in many respects. He was a pious and brave man, and ruled for a long time with considerable success. He was succeeded by his son, Mas'ud III. When Sultan Arsalan became king, he murdered all his brothers, except Prince Bahram, who escaped and took refuge with his maternal uncle, Sanjar Seljuki. Sanjar attacked Ghazni, deposed Arsalan, and made Bahram king of Ghazni instead. At that time, Muhammad Jahim was the Viceroy of Bahram Shah at Lahore. Alauddin Ghauri, nicknamed "Jahan Soz", attacked Ghazni and defeated Bahram Shah, who took refuge in Lahore. Alauddin Ghauri then occupied the Ghaznavid throne, and after him, his son, and then two of his nephews, became kings of Ghazni. One of his nephews, Shahabuddin Muhammad Ghauri, became immortal as the Conqueror of Hindustan and Founder of the first Muslim Kingdom in Northern India.

Sultan Bahram Shah was a great patron of art and learning. The famous book,

"Anwar-i-Suhaili," was translated from Arabic into Persian in his time. Nizami Ganjwi wrote his celebrated works, "Makhzan-e-Asrar", during the same reign. Hakim Sanai was a contemporary of Sultan Bahram Shah.

Bahram Shah was succeeded by Khusru Shah, who ruled at Lahore for seven years. Ghazni was then permanently under the Ghauri dynasty.

When Khusru Malik succeeded his father, Khusru Shah, Shahabuddin Muhammad Ghauri came down from Ghazni, defeated Khusru Malik, and captured Lahore. Thus, in 1186, the house of Ghazni was totally destroyed, and on its ruins the Ghauris erected their own splendid edifice.

CHAPTER 3

THE HOUSE OF GHAUR

Muhammad Ghauri



Alauddin Ghauri died in 1160, and when his son, Saifuddin, followed him to the grave, a couple of years later, his nephew, Ghiyasuddin bin Sam, succeeded to the principality of Ghaur. He brought Ghazni under his control and entrusted it to the charge of his brother, Muizzuddin, better known in history as Muhammad Ghauri. Muhammad Ghauri was determined to emulate the exploits of his great predecessor—Sultan Mahmud Ghaznavi. Though he lacked the same military skill as that of the great Sultan Mahmud, Muhammad was more serious in his aims. His contribution to the cause of Islam was of a more permanent nature. He intended to found and organise a stable empire in India.

When Shahabuddin Muhammad Ghauri became king of Ghazni, the Hindu kingdoms of Delhi and Kanauj were at war with each other. Delhi and Ajmer, at that time, were under the rule of Raja Prithviraj, and Kanauj under Raja Jai Chand Rathor. Sultan Muhammad Ghauri conquered Peshawar, Multan and Uchch, but could make little headway against the Hindu ruler of Anhilwara (Gujerat). Then Sultan Muhammad directed his attention towards Lahore, which was ruled by the last Ghaznavi king, Khusru Malik. The Sultan captured the fortress of Sialkot in 1186. Immediately after that he reduced Lahore and treacherously captured Khusru Malik, who was taken to Ghazni as a captive, and later on beheaded. With him ended the dynasty of Sultan Mahmud Ghaznavi the Great.

Battle of Tarain, 1911

Sultan Shahabuddin Muhammad Ghauri conquered Sirhind and Bhatinda in 1191. But before the Sultan could return to Ghazni, Prithviraj of Delhi and Ajmer attacked him. A battle was fought on the memorable field of Tarain, where the Muslims were defeated, and the Sultan himself narrowly escaped capture.

Battle of Thanesar, 1192

Sultan Muhammad returned to Ghazni and prepared to take revenge and to recover his lost honour. And in 1192 he invaded India again. He went to Multan, and then to Lahore. Prithviraj, made over-confident by his past success, opposed him again at Thanesar, near the river Saraswati. But this time, the Hindu forces were signally defeated, and Pirthviraj was captured and put to death. The defeat of the Rajputs was followed by the occupation of Delhi by Muslims, for the first time. Sarsuti, Samana, Kuhram, Hansi and Ajmer were added soon afterwards. Before returning to Ghazni, the Sultan appointed his trusted Turkish slave and lieutenant, Qutbuddin Aibek, as Viceroy in India.

Chandwara, 1194

Sultan Muhammad Ghauri realised that until all the Rajput principalities were subjugated, Muslim sway over the whole of India would be impossible. So, the Sultan descended from his mountainous country upon India, attacked Kanauj, and defeated the ruler, Jayachand, in a fierce engagement at Chandwara. The Muslims occupied Benares, which opened the road to Behar and Bengal.

Further Victories

In 1195, the Sultan attacked India again, and captured Bayana and Gwalior. Qutbuddin Aibek conquered the Mewat territory, the whole of Gujerat, Anhilwara, Kalpi, Kalinjar and Bundelkhand. An able lieutenant of Aibek, Muhammad Bakhtiyar Khilji, conquered Behar and Bengal, and was made their governor in 1197.

Sultan's Death, 1206

When Qutbuddin Aibek was extending the boundaries of the Ghauri Empire in India, Sultan Muhammad Ghauri was engaged in battles with Khwarizm Shah, who had replaced the fierce Seljuks in Iran. During this time, rumours of the Sultan's death spread far and wide, and the majority of the Ghauri governors in various provinces revolted and declared themselves independent. Hence, the gates of Ghazni and Multan were closed against him. However, Qutbuddin Aibek came to his rescue, and with his assistance, the Sultan regained Multan and Ghazni. But the váliant Sultan was treacherously assassinated at night by the Gakkhar robbers of the Punjab, near the banks of the Indus, when he was on his way to Ghazni.

Ghauri Invasions

The first and foremost effect exercised over India by the Ghauri invasions was that a permanent Muslim Empire was established, and Sultan Muhammad Ghauri furnished during his lifetime all the resources required for the maintenance of this Empire. He trained under his guidance a number of able administrators who amply justified his trust. Though the end of the Ghauri dynasty came with the death of Sultan Muhammad, the traditions established by him were continued. Sultan Muhammad Ghauri therefore, is justly called the founder of the Muslim Empire in India.

Another vital effect of the Ghauri invasions of India was that Northern India was, for the first time, freed from the constant strife of small independent principalities. The government was now centralized, enabling the country to have a systematic, uniform, stable and organized administration.

CHRONOLOGY

Date		*Events*
571	..	Birth of the Holy Prophet Muhammad (peace be upon him) at Mecca (Arabia).
622	..	Departure of the Prophet from Mecca to Medina (Hijrat), and the beginning of the Islamic Era. Islam
632	..	Death of Hazrat Muhammad (peace be upon him).
711	..	Arab conquest of Sind.
986-7	..	Jaipal attacks Subuktigin.
991	..	Defeat of Jaipal by Subuktigin near Peshawar.
997	..	Death of Subuktigin and accession of Sultan Mahmud Ghaznavi.
1001	..	First expedition of Sultan Mahmud against India—Jaipal defeated.
1008-9	..	Sultan Mahmud defeats Anangpal—sixth expedition.
1009	..	Conquest of Nagarkot.
1019	..	Invasion of Kanauj by Sultan Mahmud.
1025	..	Sultan Mahmud's expedition against Somnath.
1026	..	Expedition against the Jats.
1030	..	Death of Sultan Mahmud.

Date		*Events*
1031-1152	..	Successors of Sultan Mahmud.
1150	..	Sack of Ghazni by Alauddin "Jahan Soz" of Ghaur.
1173	..	Annexation of Ghazni by Sultan Ghiyasuddin of Ghaur.
1175-6	..	Attack of Sultan Muhammad Ghauri on Multan and occupation of Uchch.
1191	..	First Battle of Tarain.
1192	..	Second Battle of Tarain.
1193	..	Occupation of Delhi by Qutbuddin Aibek.
1197	..	The capital of Gujerat, Anhilwara, occupied; Muhammad Bakhtiyar Khilji's conquest of Behar and Bengal.
1206	..	Death of Sultan Muhammad Ghauri.

CHAPTER 4

THE SULTANATE OF DELHI

Shahabuddin Muhammad Ghauri had no son. He considered his Turkish slaves his own offspring. At the time of his death, three of his Turkish slaves held the most important positions in the various parts of his vast Empire. The first, Qutbuddin Aikebk, was his Viceroy in India; the second, Tajuddin Yaldoz, ruled over Ghazni; and the third, Nasiruddin Qabachah, was the ruler of Multan and Sind. Although Sultan Muhammad Ghauri's nephew, Sultan Mahmud, succeeded him to the throne, yet most of his extensive domains were in the possession of his numerous slaves. Sultan Mahmud thus ruled over the territories of Ghaur, Herat, Seistan and eastern Khorasan only. When, after a rule of five or six years, Sultan Mahmud died, Khwarizm Shah terminated the Ghauri dynasty, and with it ended the connection of India with Ghazni.

THE SLAVE DYNASTY

Qutbuddin Aibek

Sultan Qutbuddin Aibek, who is rightly considered the real founder of the Islamic Empire

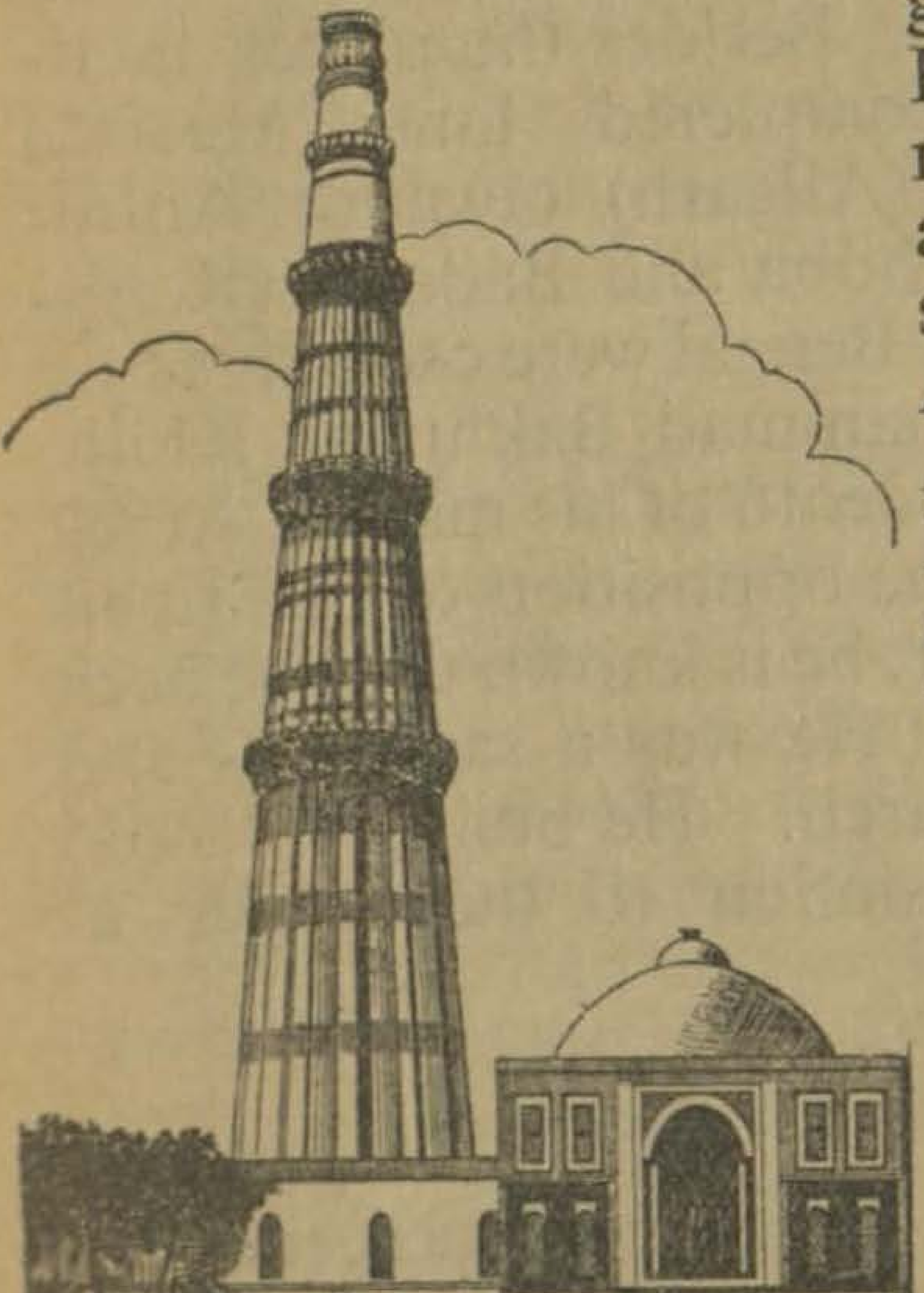


in India, had been a Turkish slave. He had been originally purchased by the Qazi of Nishapur (Iran), who gave him the best education and most efficient training. He was subsequently sold to Sultan Muhammad Ghauri. Though Aibek was not a good looking man, he had many other assets which endeared him to Sultan Muhammad. He, consequently, made rapid progress, till he was appointed the Viceroy of Sultan Muhammad Ghauri in India, after the conquest of Ajmer. And when, in 1206, the great Ghauri Sultan was no more, he ascended the throne of Delhi as the First Slave King of the Delhi Sultanate.

Although Sultan Aibek ruled only for four years, yet he conquered and occupied the extensive regions of Kanauj, Benares, Behar, Bengal, Gujerat, Bundelkhand, and Rohilkhand. He took great pains in establishing peace and tranquillity throughout his dominions, and strengthened his kingdom by arranging matrimonial relations with other Muslim rulers in India. When, in 1210, the Muslims established their governorship at

Ajmer, the Rajputs vigorously opposed it, but were defeated. They, however, established a rival Hindu State in the neighbourhood, at Jodhpur, which exists to this day.

Sultan Qutbuddin Aibek, while playing a game of polo in Lahore, in 1210, met with a fatal accident. His grave still exists on the Aibek Road, rear Anarkali Bazar, in Lahore. Aibek was a brave, chivalrous, wise, and generous king. His unbounded generosity earned him the noble title of "Lakh Data" (the giver of lakhs of rupees). He had started to build, in memory of his great victories, a grand mosque in Delhi, with the name of "Quwwat-ul-Islam." In a corner of the same mosque, he constructed a skyscraper tower of red stone, which is known as "Qutab Meenar", or "Qutab Sahib ki Lath". This tower had seven storeys originally, but now it is left with only five. The diameter of this tower



on the ground is 50 yards, while at the top it is 10 yards. Its height is approximately 258 feet.

Aibek had fully appreciated the aims and ambitions of his master, and did his utmost to realize them. All round Delhi, Aibek left no place unconquered. Besides the places mentioned above, he conquered Hansi, Meerut, Ranthambhor, Kol (Aligarh), Gwalior, Anhilwara, Kalinjar, Mahoba and Badaun (Rohilkhand). Behar and Bengal were conquered by his lieutenant, Muhammad Bakhtiyar Khilji, for him. After the death of his master, Aibek firmly suppressed the opposition of his rivals in India. As a ruler, he is known to have been just and generous. He was a sagacious and broad-minded monarch. He built a splendid mosque at Ajmer similar to that begun at Delhi.

Aram Shah

Sultan Qutbuddin Aibek was succeeded by a worthless son, Aram Shah. He was utterly incapable of managing the vast Empire left by his illustrious father. The result was that the Sultanate was partitioned. Nasiruddin Qabachah proclaimed his independence in Sind, and Behar and Bengal were snatched by the Khiljis. Within a year, the Sultan's courtiers at Delhi invited Malik Shamsuddin Iltumish, salve and son-in-law of Qutbuddin Aibek, who was then

ruling over Badaun, to assume the reins of Government. Iltumish defeated Aram Shah, and became King of Delhi. The Muslim Empire in India was, at that time, divided into four parts. Delhi was under Sultan Iltumish; Behar and Bengal under the Khiljis; Sind under Nasiruddin Qabachah; and Lahore changed hands frequently between Tajuddin Yaldoz (of Ghazni) and Sultan Iltumish.

Iltumish

Iltumish was a Turkish slave who had been sold away in his infancy by his brothers. Qutbuddin Aibek purchased him and was so pleased with his loyalty and capability that he gave him his own daughter in marriage. Iltumish was an adept in all the arts of war, a wonderful horseman, learned, sagacious, tolerant and merciful. Iltumish, along with Aibek, had helped Sultan Muhammad Ghauri in quelling the rebellion of the turbulent Gakkhar robbers of the Punjab. Iltumish captured the throne of Delhi from Aram Shah easily, but had to fight hard to retain it against numerous rival Muslim chiefs. However, he succeeded ultimately.

When Khwarizm Shah drove Tajuddin Yaldoz out of Ghazni, the latter attacked and occupied the Punjab, and even conspired to depose Iltumish. So Iltumish was obliged to

wage war against him. Yaldoz was defeated in 1215, and was imprisoned in the fort of Badaun. The same year, Iltumish suppressed the revolt of the ruler of Orissa against the Delhi Government. Iltumish attacked the territory of Nasiruddin Qabachah in 1217, but a compromise was arranged between them.

Tartars

At this time, the barbarous hordes of the Tartars raided and devastated Islamic countries. Their first target was the kingdom of Jalaluddin Khwarizm Shah. Jalaluddin fled and took refuge in Sind, and the fierce Tartars, chasing him, reached Peshawar. Iltumish, fearing a Tartar attack on his realm, asked Jalaluddin to leave his kingdom. Thereupon Khwarizm Shah left India for Iran through Mekran; but the Tartars returned.

Iltumish now started a series of conquests. In 1225, he attacked Behar, and after defeating Ghiyasuddin Khilji, occupied the whole of the Behar and Bengal provinces. Iltumish kept these provinces under the governorship of his son, conferring on him the title of Nasiruddin. Then he captured the strong forts of Ranthambhor and Mandor. In 1228, Iltumish defeated and destroyed Nasiruddin Qabachah, and occupied Multan and

Sind. In 1229, he received the title of Sultan-ul-Hind from the Caliph of Baghdad. In 1233, Gwalior was captured. In 1235, he conquered the whole of Malwa territory in Central India.

Iltumish ruled for 26 years very successfully and died at Delhi in April 1236. Iltumish completed the construction of the Qutab Minar. His court was full of learned men, and he was a great patron of arts and sciences. He spared no pains in redressing the grievances of the aggrieved. He asked oppressed people to appear in public clad in coloured garments to enable him to distinguish them at once. He also ordered two marble lions to be placed before the gate of his palace, around whose necks bells were hung. At any time of day or night, whenever the bells were rung, Sultan Iltumish would come out immediately to listen personally to the petitioners. Iltumish minted his own coin, which bore, on one side the "Kalima-i-Tayyeba" and on the other his name. It was called "Tanka".

The rule of Iltumish is epoch-making in the history of the Delhi Sultanate. He was the first to proclaim his independence. Judged from every standard, Iltumish ranks as one of the greatest kings of the Sultanate of Delhi.

Ruknuddin

Iltumish was succeeded by an incapable son, Ruknuddin, who was a man of very loose character. He led a luxurious and lascivious life and neglected the affairs of the State. The result was that the chaos prevailed in the country, and the governors of provinces started rebellions. His courtiers, too, were disgusted with him: and when he was away in the Punjab to quell a revolt there, they deposed him in his absence and replaced him by his much older sister, Razia Sultana. Thus, Ruknuddin only ruled for six or seven months.

Razia Sultana

Razia Sultana was the first Muslim lady to sit on the throne of Delhi. With her great determination, vigorous actions and sagacity she belied the ideas of the so-called infirmities of the weaker sex. She discarded 'Purdah' (seclusion), and attended her court like any king. She used to hear reports about the affairs of the State regularly, issued instructions, took



measures to redress the grievances of the aggrieved, and dispensed justice. She used to ride often alongside her soldiers on the battlefield, and fought like other warriors. Her growing strength and popularity annoyed the intriguing courtiers, but she overcame all difficulties and opposition. The turbulent Afghan Amirs found in Razia Sultana an unexpectedly successful ruler, and they, realizing their helplessness, started conspiracies to overthrow her strong government.

To counter-balance the combined power of the rebellious Afghan Amirs, she promoted the influence of a party of negro-slaves, whose leader, Jalaluddin Yaqut, was elevated to the coveted rank of Ameer-ul-Umera. These actions enraged the Afghan nobility beyond measure, as they felt themselves grossly insulted and slighted, and they openly refused to be ruled by a woman.

Razia Sultana suppressed the revolt of Malik 'Izzuddin, Governor of Lahore. She, subsequently, left Delhi to face the rebellion of Malik Altunia, Governor of Bhatinda. But, on the way, her Turkish Amirs assassinated the Abyssinian Yaqut, captured Razia and sent her, as a captive, to Malik Altunia. In her absence, the Delhi courtiers put Iltumish's son, Muizzuddin Bahram Shah, on the throne. When Razia reached Bhatinda, she married

Malik Altunia. Then both of them formed a united front against the faithless and turbulent Delhi Amirs. When Razia invaded Delhi, Bahram Shah sent an army under Malik 'Izzuddin Balban, and Razia was defeated. But she returned, only to sustain another defeat. This time, Malik Altunia and Razia Sultana, both, were captured by the Jats, who handed them over to Bahram Shah, to be beheaded by him.

Razia's pitiable death occurred in 1240, when she had ruled for a little more than three years.

Bahram Shah

The new ruler was again a worthless man like Ruknuddin. The Turkish Amirs were the real rulers during his regime. The king, being jealous of their over-riding power, got some of them murdered by his slaves. But others became alert, and there ensued a virtual war between the king and his nobles. Each of them waited for a suitable opportunity to annihilate the other.

In these unsettled and perturbed circumstances, the Tartar and Mongol hordes of Chengiz Khan raided India again, and after defeating Governor Qaraqush, captured Lahore. And when Bahram Shah deputed

his wazir, Muhazzabuddin, and another noble, Qutbuddin Hasan Ghauri, with an army, to drive the Tartars out of the country, they, on the contrary , formed a league, attacked India and besieged and captured Delhi, and assassinated him. He ruled for a little more than two years.

Mas'ood

Now, the all-powerful noblemen selected a grandson of Sultan Iltumish, Alauddin Mas'ood Shah, who was at that time in prison, to succeed Bahram Shah. But the new king proved to be worse than the previous ruler. He mismanaged the affairs of the country and ill-treated his nobles so that everybody was against him. The nobles decided to depose him and to recall his uncle, Nasiruddin Mahmud, then Governor of Bahraich, to replace him. The decision was successfully carried out. Alauddin Mas'ood Shah was dethroned and imprisoned, and Sultan Nasiruddin was crowned king. Mas'ood ruled for a little more than four years—a period of utter misery and decadence.

Nasiruddin Mahmud

Sultan Nasiruddin Mahmud was crowned king of Delhi in 1246. He selected Malik Ghiyasuddin Balban as his Prime Minister. Balban



amply justified his selection, and proved an extraordinarily capable administrator and statesman, and a successful strategist as a general. He was honoured by the Sultan with the title of Ulugh Khan.

During the reign of Mahmud, the Tartars attacked India again, and reached as far as Multan. But when they heard the stories of Sultan Mahmud's extreme popularity and Balban's efficient army, they quickly withdrew. Thereafter, Hulaku Khan sent an embassy to Delhi and concluded peace with the Indian Sultanate.

Sultan Nasiruddin Mahmud ruled for twenty years with great success, and died in 1266. He was a God-fearing king, and patronised learned men. He was very pious, just, generous, compassionate and simple. He was popularly called the "saintly king". He led such a strictly austere life that he had no private servant of his own, and his queen did

all the cooking and house-cleaning herself. The king, to meet the daily expenses of his household, used to copy the Holy Quran, the sale-proceeds of which were the only source of the livelihood of that wonderful king and his queen. Sultan Mahmud hated war and bloodshed. Whenever any blood-thirsty and unruly Afghan Sirdar or Hindu Raja took up arms, Prime Minister Balban handled the turbulent and ambitious person tactfully, and suppressed the strife. That is why the last days of this pious king were spent unusually peacefully.

Balban

When Sultan Nasiruddin Mahmud died in 1266, there was no serious rival to Balban to claim the throne. So the sagacious wazir, Ghiyasuddin Balban, who was



then sixty years old, ascended the throne of Delhi. He was the greatest king of the Slave Dynasty, and typified all the

merits of a successful ruler. He was a Turk of the same clan as Iltumish. He had been captured by the Tartars, while quite young, taken to Baghdad, and sold to one Jamaluddin of Basrah. He took him to Delhi, where he was purchased by Sultan Iltumish. He received his training under the several rulers of the Slave Dynasty, and by his initiative and courage attained to the pinnacle of fame and glory. When Prime Minister of Sultan Nasiruddin Mahmud, he had discharged his duties with marked care and devotion, and saved the empire from early destruction. He chastised the refractory Hindu Rajas of the Doab, and ravaged Mewat and Ranthambhor. He also subdued Gwalior, Chanderi and Malwa.

As an independent king, his rule was firm and vigorous. He suppressed all elements of disorder. He did three great things:

(1) By drastic measures and relentless punishments, he broke the power of unruly Amirs and Sardars.

(2) He ruthlessly put down the revolts of Muslim nobles and Hindu Rajas.

(3) He saved the country from the Tartar invasions, enabling it to enjoy continued peace and tranquillity.

Balban created a spy system. All the spies were under his direct control. Thus, he kept himself informed of the activities of all his officers, who could not dare to make intrigues against him. At the same time, deceitful spies were severely punished. Balban was a very strick king. He never laughed in his court, and no one else dared to do so. He never pardoned treachery and treason. Whoever attempted to conspire against the established government paid heavily. Some of his oldest friends and associates suffered in this regard.

Balban visited Rohilkhand himself and set the chaotic state of that region in order. Then he went to Bengal to suppress the revolt of Tughral Khan; the latter was killed in the encounter, and Balban's son, Bughra Khan, succeeded Tughral as Governor of Bengal.

One of Balban's old friends, Sher Khan, was in charge of the territory which is now Western Pakistan. When the Mongols and Tartars invaded it, Sher Khan chastised and repelled the intruders ruthlessly. After the death of Sher Khan, Balban appointed there his other son, Muhammad Sultan, who was popularly known as "Khan-e-Shaheed." Balban made him his heir-apparent too. Prince Muhammad Sultan had all the qualities of a great king. He was a lovable and learned man, and was always surrounded by great

historians and men of letters of the age. Ameer Khusrau and Khwaja Hasan were attached to his Court. He also invited Sheikh Saadi to visit India, but the great poet of Shiraz could not do so owing to his advanced age. Sultan Muhammad snatched from the Mongols, all the Indian territory which they had captured previously.

When the grandson of Hulaku, Arghun Khan, ascended the throne of Iran, he invaded India to avenge the death of his Mongol kinsmen, who had been killed by Prince Muhammad Sultan. But he was badly defeated by the brave Prince and fled to Iran. Prince Sultan chased him, but, in another engagement, was himself slain by a poisonous arrow. The death of Prince Sultan was a severe blow not only to the old king Balban but also to the whole country, as he had endeared himself to the common people. He was succeeded by his son, Kaikhusrau, in his Jagir.

Balban's other son, Bughra Khan, Governor of Bengal, was a pleasure-seeker. Balban called him to Delhi and wanted to train him in the art of kingship, but he quietly left for Lakhnaut (capital of Bengal) to continue his easy-going ways. Balban was a broken-hearted old man now. But he persisted and carried on the affairs of State. This great king died at the age of eighty in 1286.

Sultan Ghiyasuddin Balban was a great statesman, an unrivalled administrator, brave and just. He patronised learned men. There was complete prohibition of liquors in his Dominions, and no singing parties could be held. He allowed no discrimination as regards the status of people at the time of dispensing justice. He had warned even his own sons that they would not be immune from the royal wrath, if they oppressed people. He was a strong protector of women, children, weak, helpless and sick persons, and was always ready to alleviate the distress of his subjects. He said his prayers strictly and punctually every day, and observed regularly one full month's fasting every year. He performed his Friday prayers always in public. He never took his meals unless several learned men partook of them with him. Hindus and Muslims benefitted alike from his munificence and justice. Though ruthless in his methods of punishment, he was considered the most merciful, enlightened, broad-minded, and generous ruler of his times.

Balban had trained his army to the highest pitch of efficiency, improved and equipped the forts, and thoroughly organised the administration of the frontier regions. In the early history of the Islamic Empire in India, Balban's personality stands out supreme. His achievements in the realm of mediaeval

politics were marvellous. He controlled an extensive empire by a firm and stable policy. He despised the company of the low and the vulgar, and loved magnificence. Under him, the glory of the Slave Dynasty reached its zenith.

Kaiqubad

Though Bughra Khan was the only heir to the throne of Delhi after Balban's death, he preferred the comfortable governorship of Bengal to the irksome kingdom of Delhi. At the time of his death, Balban had wished Kaikhusrau, son of Muhammad Sultan, to succeed him. But the Prime Minister was afraid of his hot temper, and so, after consultations with other notables of the empire, he crowned Kaiqubad the son of Bughra Khan, as king of Delhi.

Mu'izzuddin Kaiqubad had received the best training under his celebrated grandfather, but he was soon spoilt by his worthless courtiers. He abandoned Delhi, and built for himself a luxurious palace at Kelogarhi, where he lived with numerous jesters and musicians. The populace too followed the ways of their ruler's dissipated life.

Kaiqubad was a mere tool in the hands of his Prime Minister, Nizamul Mulk, who was a

selfish, intriguing and treacherous man and wanted to usurp the throne for himself. Nizamul Mulk asked Kaiqubad to invite Kaikhusrau to Delhi, and when the latter was on his way to the capital, Nizamul Mulk had him murdered. Then he persuaded the king to sign the death warrant of all the peaceful and innocent Mughal inhabitants of Delhi. He went so far as to create a misunderstanding and estrangement between the father and the son. At last, Kaiqubad could no longer tolerate him, and got rid of him by poison.

After Nizamul Mulk, Kaiqubad appointed Malik Jalaluddin Firoze Khilji his Prime Minister, with the title of Shaista Khan. Excessive drinking had ruined the health of Kaiqubad, and an attack of paralysis rendered him bed-ridden. Kaiqubad's son, Kiomurs, was then only three years old. Hence many claimants to the throne appeared on the scene. But the real tussle was between the Turks and the Khiljis.

The king was lying on his death-bed, while various factions were struggling for power. Malik Jalaluddin Khilji headed the Khilji faction, defeated the Turks and captured the infant Kiomurs. On the other hand, Kaiqubad lay neglected in his palace, and no one attended to him. According to the

famous Moroccan traveller and historian, Ibn Batuta, there was, in the end, no one to give Kaiqubad anything to eat. Kaiqubad was murdered by the Turkish inmates of his palace, and his body was thrown into the Jumna.

The Delhi nobles bowed to the inevitable and accepted Malik Jalaluddin Khilji as the new king, in 1290.

The Muslim Empire, by this time, had been firmly established in Northern India. It became strong, and was well administered. It gained recognition from foreign countries, and the rulers of Central Asia coveted the help of the Delhi Sultans against their rivals.

Mongols

By far the most important factor in the annals of Central Asia is the rise of the Mongols in the thirteenth century. They were a ferocious people, inhuman, and bloodthirsty. They never kept their promises, and committed horrible atrocities even without any provocation, just for the mere fun of killing. They rose to power under their leader, Timujin, surnamed Chengiz Khan. With lightning speed, Chengiz Khan overran China, devastated Balkh, Bokhara and Samarqand, and came face to face with the Sultan

of Khiva. Jalaluddin, the ruler of Khiva, fled towards India, whither he was pursued by the barbarous invaders. Jalaluddin entreated Iltumish in vain to help him against the Mongols. By his refusal to help, Iltumish wisely averted a disaster. Jalaluddin left Indian soil disappointed, and the Mongols too left without attacking India. However, in 1241, the Mongols, for the first time, entered the Indian plains, and ravaged Lahore. But when in 1245, they attacked Uchch, they were repelled with heavy losses. During the reigns of Sultan Nasiruddin Mahmud and Sultan Balban, they were effectively checked. But after Balban, the Mongol invasions were revived and continued up to 1303.

CHRONOLOGY

Date		*Events*
1206	..	Qutbuddin Aibek becomes the first king of the Delhi Sultanate.
1210	..	Qutbuddin's death; accession of Iltumish.
1221	..	Invasion of Mongols under Chengiz Khan.
1235	..	Death of Iltumish.
1236	..	Accession of Ruknuddin; accession of Razia Sultana.
1240	..	Capture and death of Razia Sultana.
1241	..	Accession of Alauddin Mas'ood Shah; destruction of Lahore by the Mongols.
1245	..	Balban defeats and punishes Mongols severely at Uchch.
1246	..	Accession of Sultan Nasiruddin Mahmud.
1266	..	Accession of Ghiyasuddin Balban.
1279	..	Tughral's rebellion in Bengal.
1285	..	Mongols invade the Punjab.
1286	..	Death of Balban; accession of Mu'izzuddin Kaiqubad.
1290	..	Murder of Kaiqubad by Khiljis; end of the Slave Dynasty.

CHAPTER 5

THE KHILJI DYNASTY

Firoz Shah

The Khiljis were really Turks but are known erroneously as Afghans. Jalaluddin Khilji assumed the title of Firoz Shah and became the first Khilji king of Delhi. Though the Turks did not like the Khiljis, the new king by his piety, justice and generosity kept them quiet, and almost all the nobles accepted him as their ruler.

When Firoz Shah Khilji ascended the throne, he was 75 years old. As he was afraid of the Turks he shifted his capital from Delhi to Kelogarhi. His associates and close courtiers followed suit.

The new Khilji king disliked pomp and show. He was so merciful that he pardoned even those who attempted to kill him. But, on the battlefield, he was like a ferocious lion. He used to say that he was utterly incapable of unsheathing his sword against a Muslim.

In the second year of his accession to the throne, Malik Chhajju, nephew of Sultan Balban and governor of Kara Manakpur, along with some other anti-Khilji nobles, revolted against Firoz Shah. But they were defeated and captured by Firoz Shah's son, Arquli Khan, near Badaun. Sultan Firoz treated them with unusual kindness and liberated them. Malik Chhajju was pardoned and sent to Multan. The Khilji Amirs did not appreciate their king's benevolent gesture, and attributed it to his weakness. Sultan Firoz Shah ignored their remarks, saying that a Muslim cannot and must not shed the blood of a brother Muslim. The Sultan pardoned even thugs, robbers and thieves.

During his reign, an Iranian divine, Syed Maula, arrived in India, and served Hazrat Shaikh Baba Farid Ganjshakkar at Pakpattan for some time. Then he came to Delhi and stayed there. His popularity aroused the jealousy of Qazi Jalaluddin Kashani, who induced the foolish "darwesh" to proclaim himself king against Firoz Shah. Syed Maula was thus deceived, and announced himself king, and was killed by the "Qalandars" of Delhi. In the wake of the divine's death, a horrible famine occurred in Delhi, and the king's eldest son, Ikhtiyaruddin Khan-i-Khanan, died.

In 1292, Sultan Firoz Shah overran Malwa, and captured Ujjain. The next year the Mongols invaded again, but were defeated by the Khilji Sultan. Thereupon, their leaders, Abdullah and Alghoo, accepted Islam. Many Mongols followed suit and became Muslims. Sultan Jalaluddin Firoz Shah married his daughter to Alghoo Khan.

Sultan Firoz Shah was now a very old man. He was unusually indulgent towards his nephew and son-in-law, Alauddin Khilji, the Governor of Kara. Alauddin was a cruel man, and wanted to be king. Without informing the king, Alauddin started on an expedition for the conquest of the Deccan, and reached Deogarhi (later known as Daulatbad). Alauddin defeated the Raja of Deogarhi (or Deogarh), and acquired much wealth. Raja Ram Deo was obliged to sue for peace.

Alauddin returned to Kara laden with riches. He got the old Sultan treacherously murdered by his men. Sultan Jalaluddin Firoz Shah ruled for about six years, and died at the age of eighty-two. At that time, the deceased Sultan's eldest son, Arquli Khan, was the Governor of Multan. Sultan Firoz's widow, Malika Jahan, indirectly helped Alauddin by hastily placing her infant son, Qadir Khan, on the throne of Delhi with the title of Rukunuddin Ibrahim. Arquli Khan considered it a

clear case of usurpation, and was much annoyed with his mother. The disruption between Malika Jahan and Arquli Khan came as a boon to Alauddin.

Alauddin

Sultan Alauddin Khilji ascended the throne of Delhi in 1297, and Malika Jahan, with her son, Ruknuddin, fled to Multan to seek shelter with Arquli Khan. Sultan Alauddin assumed the title of Sikandar II, and started his reign amid great rejoicings. After a few months, he sent his brothers Ulugh Khan and Zafar Khan with a large army to Multan. They defeated Arquli Khan, and brought back to Delhi the whole family of Sultan Firoz Shah as captives. Some of them were assassinated and the rest imprisoned.



The same year, Daur Khan, ruler of Transoxiana, attacked the Punjab, with a large army of Mongols. He was defeated, near Jullundur, by Ulugh Khan and Zafar Khan, and thousands of Mongols were put to death. Thereafter, Ulugh Khan and Malik Nusrat

ravaged Gujerat and Anhilwara and Rani Kanwla Devi was captured, who later became the wife of Sultan Alauddin Khilji. Ulugh Khan cleared the Somnath temple, in Kathiawar, of idols, which had been brought again after the destruction of the temple by Sultan Mahmud Ghaznavi. The Abyssinian slave, Kafur, too, was captured during this expedition, and he became a favourite of the Sultan. On one side, Ulugh Khan and Nusrat Khan conquered the whole of Western India, on the other, Zafar Khan utterly routed the Mongols and brought seven thousand of them as captives to Delhi. But Zafar Khan's growing power and brilliant military successes frightened the Sultan, who became very jealous of him. Zafar Khan was killed in another battle against the Mongols soon afterwards. Malik Nusrat was also killed in the siege of the Ranthambhor fort. The ruler of this fort was Raja Hameer Dev, grandson of Prithviraj. Sultan Alauddin and his brother, Ulugh Khan, captured this fort in 1300. Then Sultan Alauddin suppressed the revolts of his nephews, Ikat Khan and Amir Umar, as well as of Mangoo Khan.

Mongols

The Mongols, of late, had been sustaining disgraceful defeats in India, and had lost thousands of their men. They now collected

a very large army under Kanak, the son of Daur Khan, and attacked the Punjab. The latter province was then ruled by Ghazi Malik Tughlaq, who defeated them again. This defeat broke the power of the Mongols, who did not dare to attack India again for a long time afterwards. The name of Ghazi Malik had become a living terror for them, and they were afraid of even crossing the Indian frontier.

Conquests

The Sultan now started his extensive conquests. He began with the siege and, later conquest, of the strong fort of Chittorgarh in Mewar. After its capture, the Sultan renamed it Khizarabad, where he proclaimed his son, Khizar Khan, as heir-apparent. Sultan Alauddin despatched Malik Kafur, with a strong force, to subdue the Deccan, and asked Ulugh Khan, Governor of Gujerat, and Ainul Mulk Multani, Governor of Malwa, to help Kafur. Malik Kafur treated the people of the Deccan with marked consideration, and distributed the Marahtta territory among their own leaders. He passed through Malwa in 1306, and reached Deogarh *via* Khandesh and Sultanpur. Ram Dev, Raja of Deogarh, paid homage to Kafur. While the Sultan conquered Mewar, Kafur conquered Telingana and Warangal. There-

after, Malik Kafur and Khwaja Haji overran Karnatak and returned to Delhi laden with booty.

Malik Kafur created a misunderstanding in the mind of the ailing, old and peevish Sultan against his queen and his heir-apparent, Khizar Khan. As a result, Khizar Khan was imprisoned in the fort of Gwalior, and the queen in old Delhi. Then innocent Ulugh Khan was murdered. These incidents created widespread discontent. No governor could rule in Gujerat because of the active opposition of Ulugh Khan's men. Rana Hameer regained control of Chittorgarh fort, and Harpal, the son-in-law of Ram Dev, disturbed the peace of the Deccan.

Character

The chaotic condition of his country and his own illness made the life of Sultan Alauddin Khilji extremely miserable. He died in 1316, after having ruled for twenty years with great success and glory. Some historians say that he was poisoned by Malik Kafur.

Sultan Alauddin Khilji was a great conqueror and administrator. Though illiterate, he promulgated beneficial laws in his dominions. He established an efficient espionage system to check his officials. He ordered

complete prohibition of liquors and drunkards were severely punished. He put a stop to intermarriages among powerful Amirs, and taxed the people heavily to prevent them becoming too wealthy. He fixed the prices of all commodities, and this brought down the cost of the bare necessities of life. He enforced peace and tranquillity with a heavy hand in the country, and law-breakers were not shown any mercy. People felt themselves completely safe inside their homes, and the highways were free from robbers and thugs. Arts and learning were generously patronized, and piety and high education were considered the greatest virtues. Sultan Alauddin did his best to enforce the Islamic law in his domains.

Omar

After the death of Sultan Alauddin, Malik Kafur displayed a document supposed to be written by the late Sultan, according to which the infant prince Shahabuddin Omar was appointed Sultan Alauddin's successor in place of Khizar Khan. Thus, Malik Kafur placed the boy, Omar, on the throne, and took the reins of government in his own hands. He blinded the late Sultan's elder sons, Shadi Khan and Khizar Khan, imprisoned the mother of Khizar Khan, and married the mother of Omar himself. But

Malik Kafur was not allowed to perpetrate these atrocities for a long time. He was assassinated within a month of Omar's accession. Prince Mubarak was then taken out of the prison and appointed regent. But he blinded poor Omar, put him in the Gwalior fort prison, and became king himself.

Mubarak Shah

Prince Mubarak assumed the title of Sultan Qutbuddin Mubarak Shah, and ascended the throne in 1217. As soon as Mubarak Shah Khilji sat on the throne of Delhi, he discontinued some harsh regulations ordained by the previous Sultan, enhanced the salaries of Government servants, promoted the interests of his Amirs, reduced taxation, and adopted a policy of showing special consideration to Hindus. This policy cost him his kingdom and his life in the end.

Sultan Mubarak Khilji appointed Ainul Mulk Multani to suppress revolts in Gujerat and Kathiawar, and overran the Deccan himself. When the Sultan was on his way back to Delhi, Sultan Alauddin's uncle, Malik Asaduddin, made an unsuccessful attack on his life, but was killed. Then Sultan Mubarak got Shahabuddin Omar, Abu Bakr, Shadi Khan and Khizar Khan killed by one Amir Malik Shah in the Gwalior fort.

Khusrau Khan

Sultan Mubarak had appointed an ex-Hindu of low caste, known by his Muslim title of Khusrau Khan, Governor of the Deccan. He planned to capture the throne of Delhi for himself and carried it out successfully. He came to Delhi in 1321 and had the Sultan murdered by his men. Then he was crowned king. But he could not occupy the throne for more than a few months. Ghazi Malik, Governor of Deepalpur, attacked Delhi the same year and defeated and beheaded the Hindu usurper. Ghazi Malik was the founder of the Tughlaq Dynasty of Delhi.

The Khiljis ruled in Delhi for about thirty years. During their reign, the Islamic Empire in India was firmly established and reached the southernmost regions of the country. The Mongol invaders of India were badly defeated by the Khilji forces; ultimately, they were converted to Islam. Thereafter, some of the Mongols settled in Central Asia, and others were employed in the Muslim army in India. Most of the Hindu Rajas of India paid tribute and homage to the Delhi Sultanate. It was during this period that frequent and free intercourse between the Muslims and the Hindus created the popular Urdu language—the present *lingua franca* of the Indian Muslims and the national

language of Pakistan. The great savant, and poet, Amir Khusrau, lived in Delhi, during these times. Though he was a Persian poet, he wrote interesting Urdu couplets too, which are recited with great pleasure even to-day.

CHRONOLOGY

Date		*Events*
1290	..	Accession of Sultan Jalaluddin Khilji.
1292	..	Invasion of the Mongols under Hulaku Khan.
1294	..	Alauddin's expedition to Deogarh.
1295	..	Murder of Sultan Jalaluddin by Alauddin.
1297	..	Accession of Sultan Alauddin Khilji; first Mongol invasion.
1298	..	Conquest of Gujerat and Kathiawar.
1297-1305	..	Further Mongol invasions.
1301	..	Fall of Ranthambhor.
1303	..	Fall of Chittorgarh.
1306-12	..	Conquest of Malwa; Kafur's expedition to the Deccan.
1316	..	Accession of Sultan Qutubuddin Mubarak Shah.
1321	..	Usurpation by Khusrau Khan; accession of Ghazi Malik as Sultan Ghiyasuddin Tughlaq.

CHAPTER 6

THE TUGHLAQ DYNASTY

Ghiyasuddin Tughlaq Shah

The father of Sultan Ghiyasuddin Tughlaq, Malik Tughlaq, was a Turkish slave of Sultan Balban; and his mother was a Jat woman. Ghazi Malik, who was later known as Sultan Ghiyasuddin Tughlaq Shah, was at first Governor of Deepalpur. He was a very brave man. The Mongols (or Tartars) were really frightened of him. He defeated them twenty-nine times, and killed a large number of them. The result was that the Tartars abandoned the idea of invading India again.

Sultan Tughlaq's eldest son, Juna Khan, too, was an intrepid man like his father, and performed great deeds of unusual valour. So the Sultan bestowed on him the title of Ulugh Khan and appointed him his successor. The Sultan deputed Ulugh Khan to subdue the unruly Deccan. Ulugh Khan, thereupon ravaged the Deccan and re-conquered the strong forts of Warangal and Telingana.

Sultan Ghiyasuddin Tughlaq founded a new city, with the name of Tughlaqabad, and himself shifted there from Delhi. It was near Delhi. He was making these arrangements when he received news that the governors of Lakhnauti and Sunargaon (at present Dacca) were oppressing the people. The Sultan invaded Bengal himself and spent there one full year. Sultan Balban's son, Sultan Nasir-uddin, paid his homage to Tughlaq Shah, and he was rewarded with the governorship of Sunargaon also. When the Sultan returned to Delhi, his heir-apparent, Ulugh Khan, had a wooden palace constructed near Afghan-pur in the vicinity of Tughlaqabad to receive there his royal father. And when the Sultan was resting in the palace, its heavy roof fell on him, killing him instantly. Some historians attribute this incident to a mere accident, but others accuse Juna Khan of a well-planned scheme, as he wanted to become king himself. The body of the Sultan was buried in his new city, Tughlaqabad. Sultan Ghiyasuddin Tughlaq ruled from 1321 to 1325.

During his short rule of only four years, Sultan Tughlaq performed great deeds in almost all branches of the administration. He enforced complete peace and tranquillity, and did his best to raise the standard of living of the common people. He patronized agri-

culture and agriculturists, and was particularly considerate towards the soldiery. He abolished mendicancy, constructed canals for irrigation, and opened charitable institutions. He was a religious man, and observed all the rites of the faith regularly. He hated wine and drunkards. The fort of Tughlaqabad, near Delhi, still reminds us of his beneficial and prosperous reign.

Muhammad Shah Tughlaq

After the death of Tughlaq Shah, his eldest son, Juna Khan, became the king of Delhi, in 1325, with the titles of Sultan-ul-Mujahideen Abul Fath Muhammad Shah Tughlaq. He started his reign with a display of great generosity. He founded poor-houses, caravan-serais for travellers and tourists and hospitals. He was a teetotaller, and strictly followed the dictates of Islam. He was, however, a very ambitious man, and dreamt of ruling over the whole world.

Sultan Muhammad Tughlaq patronized the learned and supported the needy and the infirm. He was a very learned man himself. He was a perfect mathematician, a unique metaphysicist, and a convincing philosopher. He was a great physician too. He was a great strategist, statesman and warrior. Some historians say that he was far ahead of his

times. Had he been born two centuries later, he would have proved a very successful ruler. He had a firm mind and an unbending will. Whatever he undertook, he endeavoured to accomplish.

In 1326-27, he changed his capital from Delhi to Daultabad. But the scheme proved impracticable and unsuccessful. In 1330, he introduced another equally impracticable and unsuccessful fiscal policy with the change in coinage from gold and silver to copper. He equipped vast expeditions fruitlessly for his ambitious but unsuccessful campaigns in Turkestan, Khorasan and China. During his reign, the Mongol hordes invaded India again, but he bribed them. He used to remit land taxes in favour of the peasants, and did his best to better the lot of the common man.

But in spite of his good intentions and benevolent efforts, his experiments and innovations made the condition of the country chaotic, and, during the closing days of his life, all the provinces under his rule rose in revolt against him. He had to attend to insurrections at one time in such far flung places as Malwa, Multan and Malabar. Hasan Gangu established his independent Bahmani Dynasty at Daulatabad, and Raja Hari Har his own State at Vijayanagar in the Deccan. Telingana and Karnatak revolted, Bengal was separated, the

Punjab became aloof, and Gujerat and Sind proclaimed themselves independent. When Sultan Muhammad Tughlaq was busy in suppressing the revolt at Thatta (Sind), he died in 1351. He ruled for about 27 years, and the famous Moroccan traveller and historian, Ibn Batuta, visited India and stayed there during his reign.

Firoz Shah Tughlaq



Sultan Muhammad Tughlaq had no child. He had brought up, educated and trained his cousin, Firoz Shah, from his infancy. Firoz, as a prince, was very popular with the people. He had an extremely endearing demeanour, and was a sincere, honest, well-meaning and diligent man. Sultan Muhammad Tughlaq appointed him his successor and he fully justified the choice. He did his best to eradicate the bad effects of the late Sultan's reckless and impractical policies. He opened new hospitals, poor-houses, caravan-serais and schools. He tried to eradicate unemployment, and put an end to oppression and inhuman methods of punishment. He constructed wells and canals for irrigation and

scaled down the taxes. He was a true Muslim and a benevolent king. He was the foremost citizen in his domain as a devout Mussalman, and as a just ruler he had no rival in the contemporary world. He founded the cities of Firozabad, Fatehabad and Jaunpur. According to a contemporary historian, Zia-uddin Barni, he constructed innumerable dams over various rivers, opened colleges, mosques, Mahal-serais and hospitals, and built numerous 'Minars' and bridges. He founded hundreds of new villages too. He was very kind to slaves to whom he gave excellent education and training. He personally attacked Thatta (Sind) and captured it. Firoz Shah died in 1389. He is the author of "Tareekh-e-Firoz Shahi."

After the death of Sultan Firoz Shah, Tughlaq Shah bin Fateh Khan remained the king of Delhi for a few months, then he was murdered by his cousin, Abubakr Shah, who became king, but Muhammad Shah Nasir-uddin, Governor of Nagarkot, snatched the throne from him. After his death, his son, Humayun Khan, assumed the title of Sultan Sikandar Shah, but he died very soon. After him, Sultan Nasiruddin's younger son, Mahmud, became King of Delhi with the title of Sultan Nasiruddin Mahmud Shah. He was the last ruler of the Tughlaq dynasty.

Ameer Taimur 1398

When the strength of the Sultanate of Delhi was at its lowest ebb, the fierce King of Samarqand, Ameer Taimur, invaded India with a great Turkish force. He crossed the Hindu Kush, and stormed Multan, Bhatner, Deepalpur, Sarhind, Fatehabad, and Panipat on his way to Delhi. Sultan Mahmud Tughlaq offered a feeble resistance but was badly defeated. He fled to Gujerat, and Ameer Taimur entered the city of Delhi as a conqueror in 1398. The Turkish army destroyed Delhi totally. Ameer Taimur conquered Meerut, Hardwar, Nagarkot and Jammu. He returned to Turkestan, after appointing Khizar Khan, ruler of Multan, his Viceroy in India. After the return of Taimur, Sultan Mahmud Tughlaq regained his throne, and died in 1412. The same year, Khizar Khan occupied the throne of Delhi, and founded the Syed dynasty.



CHRONOLOGY

Date		*Events*
1321	..	Accession of Sultan Ghiyas-uddin Tughlaq Shah (Ghazi Malik).
1325	..	Accession of Fakhruddin Juna, with the title of Sultan Muhammad Shah Tughlaq.
1326-27	..	Change of capital from Delhi to Daulatabad.
1330	..	Introduction of brass and copper currency.
1336	..	Foundation of the Hindu kingdom of Vijayanagar.
1333-42	..	Ibn Batuta in India.
1347	..	Foundation of Bahmani Kingdom in the Deccan.
1351	..	Death of Sultan Muhammad Tughlaq ; accession of Firoz Shah.
1389	..	Death of Sultan Firoz Shah Tughlaq.
1398	..	Invasion of India and destruction of Delhi by Taimur.
1412	..	Death of Sultan Nasiruddin Mahmud Shah Tughlaq; end of the Tughlaq dynasty.

CHAPTER 7

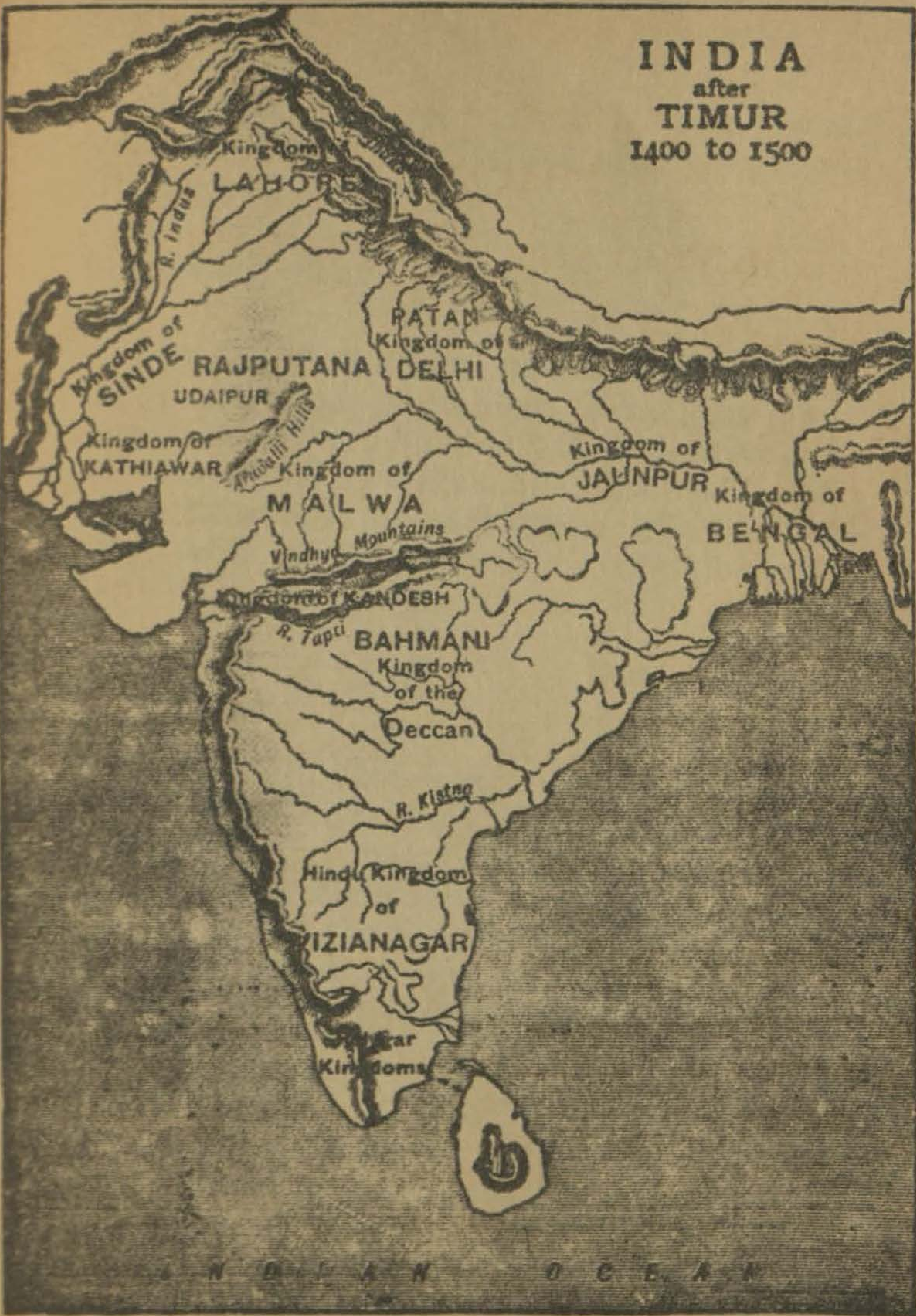
THE SYED AND LODHI DYNASTIES

Khizar Khan

As has already been said, after Taimur, Sultan Mahmud Tughlaq re-occupied his throne at Delhi, and died in 1412. After Mahmud Tughlaq, Daulat Khan Lodhi occupied the throne. But he died in 1414, and Khizar Khan, ruler of Multan, was crowned the first Syed king of Delhi. Though king of Delhi, Khizar Khan always considered himself the ruler of Multan and the Viceroy of Ameer Taimur in India. He was a good and kind-hearted ruler. He defeated the Mewatis and captured the Gwalior fort. He died in 1421.

Mubarak Shah

Khizar Khan's son, Mubarak Shah, succeeded his father as the second Syed king of Delhi. He was a very good ruler, but was murdered by an intriguing noble, Sardarul Mulk. He founded a new city, Mubarak-abad, near the Jumna, and ruled for a little


INDIA
after
TIMUR
1400 to 1500
Kingdom of
LAHORE
R. Indus
PATAN
Kingdom of
DELHI
Kingdom of
SINDE
RAJPUTANA
UDAIPUR
Aravalli Hills
Kingdom of
KATHIAWAR
Kingdom of
MALWA
Kingdom of
JAUNPUR
Kingdom of
BENGAL
Vindhya Mountains
Kingdom of KANDESH
R. Tapti
BAHMANI
Kingdom
of the
Deccan
R. Kistna
Hindu Kingdom
of
VIZIANAGAR
Kingdoms
INDIAN OCEAN

more than thirteen years. "Tareekh-e-Mubarak Shahi" was written after the name of this king.

Muhammad Shah

Sardarul Mulk then placed Muhammad Shah, grandson of Khizar Khan, on the throne of Delhi. But the new king avenged the murder of Mubarak Shah and had him assassinated by his soldiers. Muhammad Shah ruled for about twelve years and died in 1446.

Alauddin

Muhammad Shah was succeeded by his saintly son, Alauddin. He was a perfect "darwesh" and hated kingship. In 1451, he voluntarily abdicated in favour of Bahlol Lodhi, ruler of the Punjab, and preferred for himself a secluded life at Badaun. Thus, the Syed dynasty of Delhi came to an end.

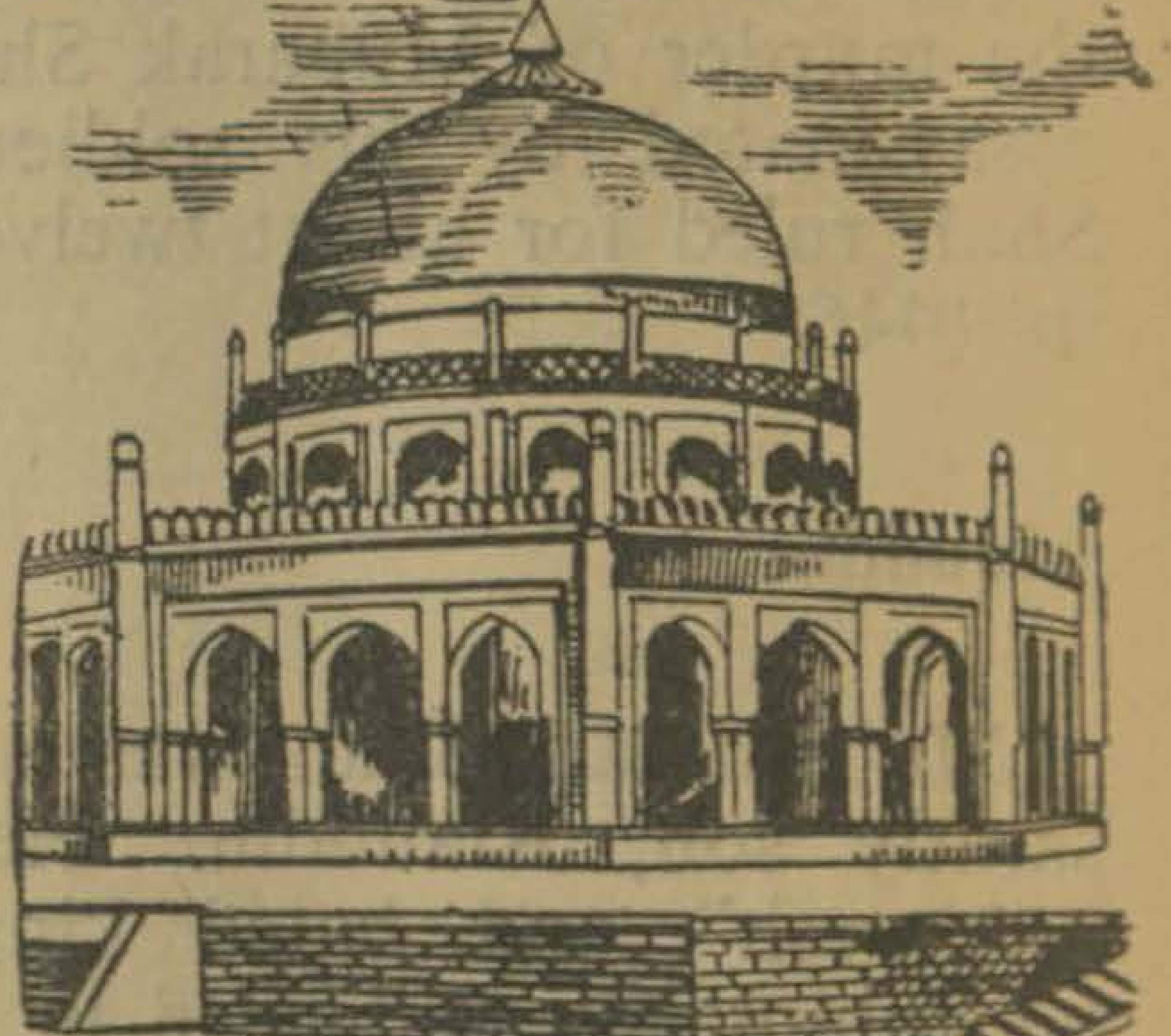
Bahlol Lodhi

The Lodhis were the only real Pathan kings of the Delhi Sultanate. Sultan Bahlol Lodhi became the first Lodhi king of Delhi in 1451. He was a very pious, wise, generous and

brave king. He conquered Jaunpur and Bundelkhand. He reigned for thirty-eight years very successfully and died in 1489. He was, undoubtedly, one of the best kings of Delhi.

Sikandar Lodhi

He was succeeded by his son Nizam Khan, who became the second Lodhi king, with the title of Sikandar Ghazi. Like his great father, Sikandar Lodhi too is considered to be one of the best kings Delhi has ever had. He extended his empire, and changed his captial from



Delhi to Agra. His dominions extended to Bengal. He founded the postal and police departments, and built numerous roads. He patronized trade and commerce. He was a very pious and learned man. He was a good poet, his poetical name being "Gulrukh". During his reign, the Kayisth caste learned Persian and took an active part in the civil administration. At his instance, the famous

"Tibb-e-Sikandari" (a manual on medicine) was compiled. He ruled for twenty-eight years, and died in 1517.

Ibrahim Lodhi

Ibrahim Lodhi, eldest son of Sikandar



Lodhi, was crowned king in 1517. But he displeased his Amirs, who revolted against him. His own uncle, Alam Khan Alauddin, fled to Kabul and invited Babur, who was descended in the fifth generation from Taimur, to conquer India. In 1526, the first battle of Panipat was fought between Babur and Ibrahim Lodhi. The latter was defeated and killed, and the government of India, on that day, passed from the hands of the Pathan Sultans of Delhi into those of the Turks, who are misnamed as "the Mughals".

The Pathans (in reality Turks and Pathans) ruled over India for about three centuries, but the enervating climate of this country had made them lazy and lascivious. Only strong kings were able to keep the turbulent Turk and Pathan nobles in check, but strong kings were very few. The weaker ones were mere tools in

the hands of their powerful Amirs, and the condition of the country during such times was pitiable. Marco Polo visited India in the latter part of the thirteenth century. Ibn Batuta was another famous traveller, who visited India during this age. Other celebrities of this period were Hazrat Nizamuddin Aulia, Amir Khusrau, Guru Nanak and Kabir. The famous historians of the Sultanate period were Minhaj-us-Siraj, Ziauddin Barni, Shams-i-Siraj Afif, and Yahya bin Ahmad.



CHRONOLOGY

Date	*Events*
1414 ..	Accession of Khizar Khan, the first Syed ruler.
1421-34 ..	Mubarak Shah.
1434-43 ..	Sultan Muhammad Shah.
1443-51 ..	Sultan Alauddin, last Syed king; accession of Sultan Bahlol Lodhi, first Lodhi king.
1489 ..	Sultan Sikandar Lodhi.
1517 ..	Sultan Ibrahim Lodhi.
1526 ..	First Battle of Panipat; defeat and death of Ibrahim Lodhi; end of the Sultanate of Delhi and beginning of the Mughal Empire in India.

Independent Kingdoms in India in the 15th Century:—

1. Bengal: 1337-1519;
2. Jaunpur: 1360-1476;
3. Malwa: 1401-1561;
4. Gujerat: 1401-1571;
5. Khandesh: 1388-1601;
6. Mewar: 1303-1614;
7. Kashmir: Akbar annexed it in 1586; prior to that, Muslims had ruled over it for more than a century, from the 14th to 16th century;

8. Punjab: Muslims ruled over it from after its conquest by Sultan Mahmud Ghaznavi; sometime it remained under the central government, and sometime its governors assumed independence;
9. The Deccan: Bahmani Kingdom's Foundation: 1347;
10. Barid Shahi Dynasty of Bidar: 1492—1609;
11. Imad Shahi Dynasty of Berar: 1484-1575;
12. Nizam Shahi Dynasty of Ahmednagar: 1498-1636;
13. Adil Shahi Dynasty of Bijapur: 1489—1687;
14. Qutub Shahi Dynasty of Golconda: 1518-1687;
15. Hindu Kingdom of Vijayanagar: 1336—1565; and
16. Warangal (Madras) was conquered by Malik Kafur and Sultan Muhammad Tughlaq; then the Hindus regained independence, till it was annexed by Muhammad Shah Bahmani.

PART 3

THE MUGHAL EMPIRE

CHAPTER 1

SULTAN ZAHIRUDDIN MUHAMMAD BABUR

Babur was descended from Ameer Taimur, through his father, and from Chengiz Khan, through his mother. His father, Omar Shaikh Mirza, was the ruler of Ferghana (now Russian Turkestan). Babur was born on 6th Muharram 888 A.H. His mother called him Babur, meaning 'lion' in the Turkish language. When he was only eleven years old, his father died. His uncles drove him away,



and he had to flee for his life. In 910 A.H., he came from Ferghana to Balkh. He captured the place, and, collecting a big army, stormed Kabul successfully.

Invasion of India

Babur invaded India four times, before he attacked it for the fifth time, in 1526 (933 A.H.), and defeated Sultan Ibrahim Lodhi in the first battle of Panipat. Agra became the first capital of the Mughal Empire, founded by Babur. The same year he had to fight another fierce battle, near Fatehpur Sikri, against Rajput forces, headed by Rana Sanga, Raja of Chittor, and aided by Muslim Mewatis, in which the Hindu forces were utterly routed. In 1528 (934 A.H.), Babur captured Chanderi and Gwalior, and after defeating Mahmud Lodhi, brother of Sultan Ibrahim Lodhi, he occupied Behar. Then, Nusrat Shah, ruler of Bengal, agreed to pay tribute to Babur. Thus, in a short time, Babur was the master of the whole of Northern India from Kabul to Bengal.

Death of Babur

Babur ruled only for four years, and died in December, 1530. He was buried, according to his own desire, at Kabul. Some historians say that Babur actually gave his life for the

sake of his favourite son, Humayun. After returning from Badakhshan, Babur had sent Humayun to his personal 'jagir' in Sambhal (Rohilkhand), where the latter fell dangerously ill, and was brought to Agra. Babur was determined to offer his own life as a ransom for that of his son. He walked round the sick-bed, and then proclaimed that he had borne away Humayun's malady. Soon after he died.

Babur's last advice to Humayun was never to seek revenge against his brothers, which he faithfully carried out, in spite of constant provocations and trouble-making on their part. Jahangir, later, built a magnificent tomb over Babur's grave in Kabul, which is known as 'Babur Bagh' to this day.

Babur was a man of resolute will. Even the most trying misfortunes could not break his spirit. He bore them cheerfully. His military exploits in Central Asia and India entitle him to be ranked among the greatest conquerors of the world.

His Character

He was the founder of the Mughal Empire in India. He was a born general and military tactician. But before he could consolidate his vast conquests he died. He followed the

time-honoured practice of dividing his Empire into separate fiefs, each governed by an autocratic and semi-independent military chieftain. Apart from political considerations, Babur's personality was charming. He was a brilliant conversationalist, a good poet, and a scholar of Turkish and Persian. He has written an autobiography, which is considered to be one of the best books of its kind. It is known as "Tuzk-e-Baburi" or Memoirs of Babur.

CHAPTER 2

NASEERUDDIN HUMAYUN



When Humayun became king, he was twenty-three years old. He was the eldest son of his parents, and had three younger brothers—Kamran, Hindal and Askari. Kamran was the ruler of Kabul and Qandhar. Humayun added the Punjab also to them. Mewat was given to Askari, and Sambhal to Hindal. This division of the country was the real cause of Humayun's weakness and downfall.

Humayun ruled for ten years from 1530 to 1540. But these years were spent in constant uneasiness and disquiet particularly owing to the conspiracies of his brothers, each of whom wanted to acquire the throne of Delhi for himself. In 1535, Humayun defeated Baha-

dur Shah, ruler of Gujerat and Malwa. Immediately after this, Sher Khan, Governor of Bengal, revolted against him, and ultimately drove him out of India.

Sher Khan belonged to the Suri Pathan clan. When he proclaimed his independence in Bengal, Humayun invaded that province in 1538. But no sooner had Humayun arrived in Bengal than Mirza Hindal, his brother, proclaimed himself king at Agra. In the ensuing encounter, Humayun was defeated by Sher Khan and had to return to Agra, where his faithless brother, Hindal, apologised.

In 1540, Humayun again declared war on Sher Khan. Both armies opposed each other at Kanauj, and Humayun was defeated again. Humayun, in his adversity, sought the help of his brothers, but all of them refused and wanted his complete ruin. Sher Khan occupied both Agra and Delhi, and conquered the whole of Northern India from the Punjab to Bengal.

Humayun's Exile

Humayun fled from Agra to his brother Kamran in the Punjab, but the latter treated him very indifferently. Thereupon he went to Sind, *via* Multan. During his exile, at Umarkot (Sind), a son was born to him on

November 23, 1542, who was to become known to the world as Akbar the Great. From Sind, Humayun went to Qandhar, where he received the news that his brother, Askari, was on his way to arrest him. So, he left his family with his faithful followers and himself sought refuge at the court of the King of Iran, Shah Tahmasp Safwi. Humayun stayed in Iran for fifteen years, during which time, Sher Shah and his successors ruled over India.

The infant Akbar was captured by Mirza Askari at Qandhar. The Shah of Iran treated Humayun well, and, in 1544, gave him help to regain his lost empire. Humayun first dealt with his faithless and traitorous brothers. He fought for about ten years against them and ultimately subdued them. He defeated Mirza Askari, and conquered Qandhar and Kabul. Kamran was captured, and sent to Mecca, and Hindal was killed in a battle. In this way, Humayun, at last, got rid of his worthless brothers.

Humayun's Return

After bringing the whole of Afghanistan under his control, Humayun turned his attention towards the Punjab and India. Bairam Khan was with Humayun during this campaign. The Punjab was easily conquered, as

its governor, Ahmad Khan, better known as Sikandar Shah Suri, was at Delhi. Salim Shah Suri, the Pathan Emperor of Delhi, was now dead, the whole country being in a condition of chaos.

Sikandar Shah Suri returned from Delhi to check the advance of Humayun. Both the armies met near Sarhind, in which battle Sikandar Shah was defeated. The young prince, Akbar, who was then twelve years old was present at this battle. Humayun made him governor of the Punjab, with Bairam Khan as his adviser. Humayun conquered Delhi and Agra, and regained his throne on the 4th Ramazan, 962 A.H. (1555).

Death and Character

Humayun stayed for some days at Delhi. He was preparing to go to Agra, when one evening he ascended the top of the "Deen Panah" fort to study the stars, as he was interested in astronomy. But, while descending the steps, he stopped to listen to the 'Azan' (call to prayer), stumbled and fell heavily to the ground. He remained unconscious for four days, and died on 24th January, 1556. Humayun had received instruction in history and religion, had cultivated a good taste in literature and poetry, and was a skilled shot and a finished swords-

man. He was quick-witted, generous and sympathetic.

He was inclined towards mysticism. He had to suffer much owing to his misguided generosity and yielding temperament. He is known in history for his decency of character and troubled life; so, he deserves compassion and admiration. As an administrator, he earned a good name for himself. Humayun confirmed his cousin, Sulaiman Mirza, in the possession of Badakhshan; and he, also, like the Emperor's three brothers—Kamran, Askari and Hindal—turned traitor to his benefactor. He continued to be a mischievous and troublesome foe up to the reign of Akbar.

Humayun had to fight many enemies single-handed. He did not possess aptitude for quick decisions, and had to suffer the disasters in the loss of his Empire. The story of Humayun's political career is bewildering. His successes were ephemeral. Humayun was particularly interested in mathematics, astronomy, astrology and poetry.

CHAPTER 3

SHER SHAH SURI

Sher Shah was a most outstanding and capable ruler. His reign was particularly noted for unusual peace and tranquillity, progress and prosperity, and praise-worthy reforms. He was a wonderful general as well as an able administrator. The real name of Sher Shah was Fareed Khan, and he was the son of a Pathan Sardar, Hasan Khan. Sultan Muhmmad, the ruler of Behar, had bestowed on him the title of 'Sher Khan', when the latter killed a lion with his sword. The impressive personality of Sher Khan foretold his bright future. It is said that, when Sher Khan was presented before Babur, the latter considered him to be a dangerous man. He, therefore, wanted to arrest Sher Khan, but Babur's minister intervened, and let him go.



Sher Khan had served various kings and sardars up to the age of sixty, and, through his

diligence and sagacity, was successful and popular everywhere. After becoming the master of Behar, he conquered Bengal also. And when Humayun led his army to Bengal to punish him, he cleverly manoeuvred in such a way that the Mughal Emperor was trapped. Sher Khan's great military strategy and generalship inflicted repeated defeats on Humayun, who had to flee from India to save his life.

Sher Shah's Administration

When Sher Khan was crowned the first Pathan Emperor of India, with the title of Sher Shah Suri, in 1540, at Delhi, he was sixty years old. He used to lament often the fact that he had come to the throne so late in life. Though, unfortunately, he did not live long to rule, he conquered the Punjab, Malwa and Marwar, extending his Empire far and wide, and introduced many beneficial reforms in his administration for the welfare of his subjects. He reigned for about five years, and died in an accident, while besieging the Kalinjar fort, in 1545.

Sher Shah was a born statesman. Had he lived longer, India would have benefitted much more from his lasting reforms. Akbar continued, with some alterations, Sher Shah's reforms during his reign. The land settlement system, introduced by Sher Shah Suri,

is still extant in India. Thus Sher Shah's claim to greatness rests upon his success as an administrator. Unlike his Turkish predecessors, he organized his administration from the bottom to the top, the unit being a village. The villages were grouped into Parganas, each under the supervision of a 'Tahsildar'. The village headmen were made responsible for the detection of crime. One-third of the produce was fixed as the rent of land: the basis of assessment was measurement; and strict rigour was employed in collecting it. Every effort was made to check embezzlement and corruption among officers. The 'rayats' were allowed access to the Emperor, and could place their grievances before him. Ready justice became the order of the day. The Qazi and Mir-e-Adl decided criminal and civil cases, respectively.

Sher Shah also trained his army to the highest pitch of efficiency , and utilized it in the interests of his people. To facilitate commerce and traffic, he constructed a large number of long roads, with trees on either side of them, and 'serais', at a distance of a 'kos' (2 miles) each, for the comfort of travellers. The Grand Trunk Road of India and Pakistan is a monument to his administrative efficiency.

Judged by his achievements, Sher Shah was undoubtedly the greatest king of his time. He possessed a strength of will and resolute-

ness, which were denied to his compatriots. His career, in some respects, bears a strong resemblance to that of Babur, and sometimes even surpasses it. Sher Shah compiled his codes of civil and criminal laws and abided by them.

Islam Shah

Islam Shah, the second son of Sher Shah, succeeded his father, in 1545. The new sovereign was endowed with all the virtues of his illustrious father, but suspicion was deeply rooted in his nature. Intelligent and brave, tenacious and resolute, he was feared rather than loved by his followers. He followed a systematic policy of repressing his nobles, and of making himself the sole power in the land. This made the Empire a hotbed of intrigue and rebellion. He deprived his Amirs of all power, and introduced the system of paying his soldiers their salaries in cash. He organized an elaborate espionage system, too. His repression demoralized the entire administration. When Islam Shah died in 1554, the Pathan Empire began to fall. Kamran, brother of Humayun, had arrived at Islam Shah's court, but was coldly received, and had to return only to fall into the hands of his enemies.

Adil Shah

After Islam Shah, his infant son was placed on the throne. But, after a few days, he was

murdered by his maternal uncle, Adil Shah, who became king himself. But disruptive forces were undermining the Pathan Empire. Hopelessly debauched and entirely indifferent to public affairs, Adil Shah was quite unfit to save the Empire from destruction. To please the Hindus, he appointed a 'Bania' of Rewari as his Prime Minister. His name was Hemu. Adil Shah left the administration in his hands, and Hemu was virtually the ruler of the Empire. Rebellions broke out on all sides and pretenders set up in power. Three claimants disputed the sovereignty of Delhi: Adil Shah, the nominal ruler, held Behar and Jaunpur; Ibrahim Suri held Delhi, Agra and the 'Doab'; and Sikandar Suri was master of the Punjab. The discord among the Suri chieftains and their mutual quarrels encouraged Humayun, who advanced with his forces, and recovered his lost Empire in 1555.

The fifteen years' rule of the Suri Pathan dynasty in India was not barren in its results. It developed valuable political and administrative traditions, which were successfully followed by the Mughals. Various officials had received their training in this period, and then passed into the service of the Mughals to give them the benefit of their experience. Todar Mal was the best known of them. The revenue and financial reforms of Akbar had their origin in the system introduced by Sher Shah Suri.

CHAPTER 4

AKBAR THE GREAT

Jalaluddin Muhammad Akbar was born in November 1542, when his father was living as an exile, at Umarkot in Sind. His mother was an Iranain lady; Hameeda Bano Begum, whom Humayun had married in Sind. The child Akbar was separated early from his parents, when the latter escaped into Persian territory, and he remained virtually a prisoner in the hands of his uncle Kamran. He was recovered by Humayun after the capture of Kabul in 1545.



Akbar was the despair of his tutors, as he showed little interest in reading and writing. He had, however, a special aptitude for warfare, and became an adept in swordsmanship and horsemanship.

He accompanied his father to India, and, after the battle of Sarhind, was appointed Governor of the Punjab, under the tutelage of Bairam Khan. When, in 1556, Humayun died suddenly, the thirteen-year old Akbar was at Kalanaur, a place in Gurdaspur district of the Punjab. To ensure peace and to reassure the public, his guardian Bairam Khan hastily crowned him king there. The loyalty and resolution of this veteran soldier proved a great asset to Akbar in the most critical period of his early life.

At this time, there were four claiments to the Crown: (1) Akbar, who had a very experienced adviser in Bairam Khan; (2) and (3) two princes of the Suri Pathan dynasty—Ibrahim Suri and Sikandar Suri; and (4) the 'Bania' Hemu, minister of Adil Shah Suri. Hemu, the most powerful of all, boldly advanced and captured Delhi and Agra, both.

Second Battle of Panipat

Akbar and Bairam Khan then proceeded to contest the throne of Delhi against Hemu. In November 1556, both the armies faced each other at the historic battlefield of Panipat. The desperate battle resulted in the defeat and capture of Hemu, who was

later beheaded. Immediately after this, Akbar was crowned king again at Delhi.

Regency of Bairam Khan

For four years, 1556-1560, Bairam Khan conducted the affairs of the Empire with commendable courage and skill. He compelled Sikander Suri to submit, consolidated the position of his master, and enjoyed the greatest confidence and respect at the court. He was styled 'Khan-e-Khanan'. But his success was galling to his enemies, and they plotted for his downfall.



During these years, with the help of Bairam Khan, Akbar had conquered the Punjab, Multan, the 'Doab' up to Allahabad, and Gwalior. But, when Akbar grew up he started to resent the overriding power and the patronising attitude of Bairam Khan, who still considered Akbar as a mere child and was not prepared to part with authority. However, Akbar was determined to rule his Empire himself, and not under the dictates of anyone else. Therefore, when he was eighteen, he took over the government of his Empire, and dismissed Bairam Khan, asking him to proceed to Mecca. Bairam Khan

handed over the reins of government to Akbar, but evil counsels prevailed over him, and he broke out into rebellion. But Akbar defeated and captured him. He was now forced to proceed to Mecca. Bairam Khan started from Delhi, and was staying in Gujerat, when he was murdered by a Pathan miscreant, in 1561. After the death of Bairam Khan, Akbar showed great favour to his son, Abdur Rahim, who was made 'Khan-e-Khanan'.

It is said that the Mughal Emperor was, for another period of four years, ruled by the influence of women and the administration was left in their hands. During this period, Malwa was annexed, and an attempt made to control the Uzbegs and the Mirzas, relatives, but at the same time rivals, of the young Emperor. The revolts of Khan Zaman, Subedar of Jaunpur; Adam Khan, Subedar of Malwa; and Asaf Khan, Governor of Katra, were suppressed, leaving Akbar undisputed master of India at the early age of 21.

Expansion of the Empire

In 1567, Akbar attacked the fort of Chittor, then ruled by Uday Singh, son of Rana





Sanga. Uday Singh himself abandoned the fort, but left it in charge of an experienced soldier, Jai Mal, his commander-in-chief. Jai Mal was killed by Akbar, and Chittor surrendered to Muslims. Thereafter, Uday Singh settled at Udaipur, and continued the struggle to regain Chittor from there. After Uday Singh, his son, Rana Pratap, became the Raja of Udaipur. Though he did not formally submit to Akbar, yet he never had the courage to oppose him in the open field.

After the conquest of Chittor, Akbar captured and annexed the strong and famous fort of Ranthambhor in 1568. In 1569, Akbar's wife, Jodha Bai, who was the daughter of Raja Bihari Mal, ruler of Jaipur, gave birth to a son, Saleem, who was later known to the world as the Emperor Jahangir. Akbar founded Fatehpur Sikri, near Agra, to celebrate the birth of Saleem.

At this time, Gujerat was under the rule of Muzaffar Shah. Akbar attacked this pro-

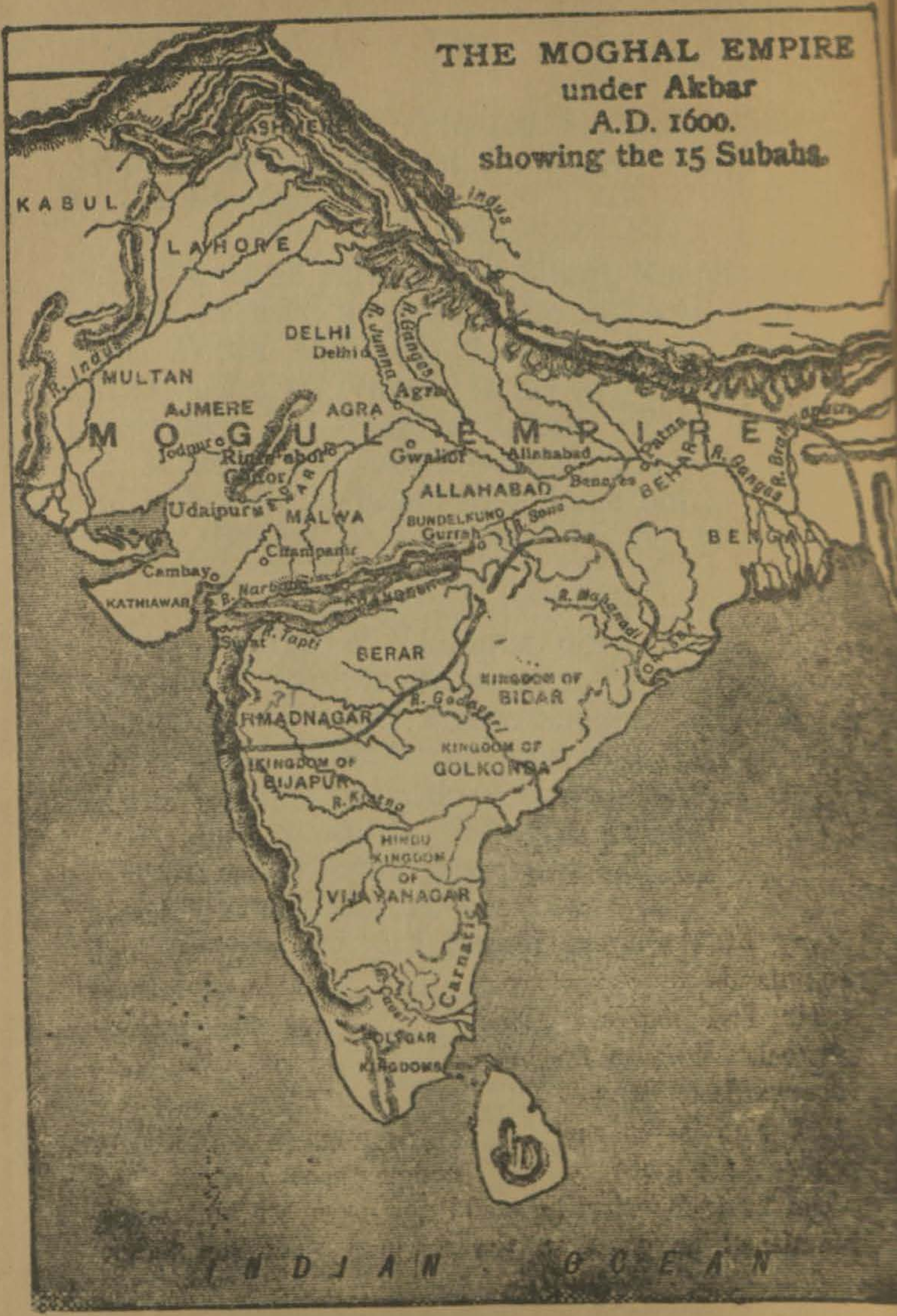
vince in 1572, and defeated Muzaffar Shah. Gujerat, with its capital, Surat, was annexed to the Empire.

In the same year, Daud Khan, Subedar of Bengal, refused to pay tribute to Akbar. So Raja Todar Mal was despatched, to bring Daud Khan to reason, in 1573, But, after sometime, he revolted again. This time, Akbar himself invaded Bengal, and defeated and killed Daud Khan in a fierce battle near Patna. Bengal was annexed to the Mughal Empire in 1575.

Rana Pratap of Udaipur now raised the standard of revolt in Rajputana. In 1576, the Mughal forces under Prince Saleem and Raja Man Singh routed the combined Rajput armies at the fierce battle of Haldighat. Rana Pratap fled towards the hills, and Akbar obtained a few years' respite to attend to the work of consolidating his vast Empire and beautifying Agra and Fatehpur Sikri.

In 1581, Akbar's brother, Muhammad Hakeem Mirza, ruler of Kabul, attacked the Punjab to wrest the Indian Empire from Akbar, but was badly defeated. Mirza died in 1585, when the Kabul province was also added to the Empire.

In 1586, Akbar occupied and annexed Kashmir. In 1595, he conquered Sind and



THE MOGHAL EMPIRE
under Akbar
A.D. 1600.
showing the 15 Subahs.
KABUL
LAHORE
R. Indus
DELHI
Delhi
R. Jumna
R. Ganges
MULTAN
Agra
AJMERE
AGRA
MOGUL EMPIRE
Jodpur
Gwalior
Allahabad
Patna
ALLAHABAD
Benares
BEHAR
R. Ganges
Udaipur
MALWA
BUNDELKUND
R. Sone
BENGAL
Cambay
KATHIAWAR
R. Mahanadi
R. Tapti
BERAR
KINGDOM OF
BIDAR
R. Godaveri
KINGDOM OF
GOLKONDA
KINGDOM OF
BIJAPUR
R. Kistna
HINDU
KINGDOM
OF
VIJAYANAGAR
Carnatic
POLYGAR
KINGDOMS
INDIAN OCEAN

amalgamated it with the Multan province. In the same year, Qandhar was snatched from the Persians and annexed to the Mughal Empire of India.

In 1595, after the death of the Nizam Shahi king of Ahmednagar, Ibrahim, trouble started there. The Wazir of the Deccan kingdom sought the help of Akbar, who sent an army under Prince Murad and Abdur Rahim Khan-e-Khanan (son of Bairam Khan) to conquer Ahmednagar. But, the valiant widow of Ali Adil Shah, king of Bijapur, named Chand Bibi, defended Ahmednagar so heroically that Prince Murad could not make any headway against her. Mughal forces returned after capturing Berar. The next year, the Mughals attacked Ahmednagar again, and a big battle was fought near the banks of the river Godavari, but nothing came out of it. In 1598, Akbar started in person to conquer Ahmednagar. But, before his appearance in front of Ahmednagar, Chand Bibi was murdered by her own rebellious soldiers in 1599. A short time after this incident, Akbar occupied Ahmednagar, and, placing it under the charge of his son, Danyal, he returned to Agra. At this time, Khandesh was also annexed, and, in 1600, Akbar captured the famous fort of Aseergarh.

Akbar and the Rajputs

The treacherous and rebellious attitude of his Muslim nobility revealed to Akbar the necessity of bringing into his court able and accomplished Hindus, on whose assistance he might fall back in time of danger. Political considerations were not the only factors which determined Akbar's policy of toleration and conciliation. His un-Islamic ideas about religion had induced him, at the very beginning of his power, to abolish the pilgrim-tax in 1563, and the 'Jizyah' in 1564. Akbar made up his mind to conquer the pride of the Rajputs by several methods. Force was to be used where it was necessary, but more effective than force was the policy of matrimonial alliances, enunciated for the first time by Akbar. Defeat at the hands of the Mughals, as much as a desire to rise in political importance, induced even the haughtiest chieftains of Rajputana, except the Rana of Mewar (Udaipur), to offer their daughters in marriage to Akbar and other Mughal sovereigns and princes after him.

The Portuguese

Akbar first came in contact with the Portuguese during his expedition to Gujerat in 1572. From that time, he maintained friendly relations with them, and on several occasions

he sent invitations to their Christian missions at Goa to visit him at Agra. Though outwardly religious, the aim of these missions was strictly political. Akbar, on his part, wanted the help of the Portuguese against the Deccan Muslim States, whereas the Portuguese wanted to obtain trade advantages in the Mughal Empire.

The Deccan

Akbar's policy in the Deccan contained the germs of a disastrous failure. Akbar, unconsciously, mapped out the disastrous programme which his successors followed. When the Deccan had been conquered, the Mughal Empire was a broken reed. Aurangzeb thus became a mere victim of this unwise policy which had been initiated by Akbar.

Constitutional Reforms and Military System

Akbar was not merely a great conqueror, he was also a far-seeing statesman. He made the best use of the constitutional traditions of his predecessors, improved them and made them conform to a system which was long associated with his name. He is more famous for his brilliant administrative organization than for his extensive conquests. He understood the needs of his people, and adopted successful methods to meet them.

The army was the main prop of a mediaeval empire and so Akbar reformed it. He divided the entire Empire into separate and semi-independent military camps. He resorted to direct recruitment, every soldier passing before him and taking an oath of fealty to him. Next, he abolished the 'jagir' system, and substituted in its place cash payments. For the sake of convenience, he instituted the 'mansabdari' system, which meant the gradation of service. Strict vigilance was exercised over the 'mansabdars'. Several methods were devised to check embezzlement and deception.

Akbar kept his army at the highest point of efficiency, and maintained every branch of it. The cavalry took precedence over all; the artillers and infantry were of secondary importance.

Revenue, Finance, Justice and Police

Akbar paid special attention to the improvement of his finances. He laid the foundations of a system which long survived the ravages of time. Todar Mal's "bandobast" scheme is well-known to students of Indo-Pakistan history. That great financier reformed the entire system of revenue collection and made it conform to regulations and order. The whole Empire was divided into fifteen 'subahs', with a 'subedar', a government

official, as its executive, judicial and military head. He was assisted by a host of officers of mixed character. As a safeguard against mal-administration and embezzlement, a general survey of agricultural land was undertaken, and it was divided into four classes, according to the nature of the soil. One-third of the gross produce was fixed as the share of the government, and payment was usually made in cash. All the land, thus belonged to the State, and the 'jagir' system was totally abolished.

For the administration of criminal justice Qazi and Mir-e-Adl were appointed. Appeals from them went to the Emperor. In important towns the Kotwal, and in rural areas the Faujdar, performed police duties.

Last Days and Death

The last days of Akbar's life were embittered by a series of misfortunes, the most important being the rebellion of his son, Saleem. At the same time, Abul Fazl was murdered near Antri (where his grave still exists) in Gwalior State by Bir Singh Deo Bundela, at the instance of Prince Saleem. This grieved the Emperor immensely. Saleem however, tendered his submission shortly after, and was nominated the successor by his dying father. Akbar died in 1605. He was buried

at Sikandra near Agra in a mausoleum which he had begun, and which his successor rebuilt to a fresh design.

Akbar's Character

Akbar was of middle stature, compactly built, and possessed immense bodily strength. His complexion was dark, and his voice loud. He looked every inch a king. He kept his naturally hot temper under strict control. His manners were charming, and he showed sympathetic condescension to humble folk. He was 'great with the great, and lowly with the lowly'. Intellectually, he was a man of boundless curiosity, and endowed with extraordinary versatility of mind. He rarely slept more than three hours at a time, and seemed never to be fatigued.

Akbar was a mystic all his life, and on several occasions he is reported to have seen visions, which seemed to bring him into direct communion with the Unknown God. He suffered from some form of disease, which may be regarded as the physical explanation of many of his peculiarities, including the melancholy which constantly oppressed him and constrained him to seek relief in an unceasing round of diversion.

Akbar's Court.

The 'Nine Gems' (Nau Ratan) of Akbar's court were all renowned personages. This galaxy of intellect illuminated his court throughout his reign. (1) Abul Fazl, an accomplished scholar and politician, was the conscience-keeper of the Emperor. He was also the court historian, and his two works, "A'een-e-Akbari" and "Akbar Nama", are mines of information. (2) His brother, Faizi, was the poet-laureate of the court. He translated several works from Sanskrit into Persian, and his "Gita" was much popular among the Hindus. He also composed a 'Deewan'. The combined influence of the two brothers is said to have turned Akbar's mind against Islam. (3) Man Singh was one of the greatest generals of his age. His sister, Shah Begum, was married to Prince Saleem. (4) Todar Mal was the greatest financier of his age. He inaugurated many revenue reforms and set them working. He was a native of Oudh and by caste a Kshatriya. (5) Abdur Rahim Khan-e-Khanan was the son of Akbar's tutor and former guardian, Bairam Khan. After the death of Bairam Khan, Akbar educated and



trained him in his court, and made him the tutor of his son, Saleem. Khan-e-Khanan knew many arts and sciences and was a very learned and capable man. He was a good master of Arabic, Persian and Turkish languages, and was a poet of the Urdu language. He was a successful general also. During Akbar's reign, he conquered Gujerat and Sind, and was much respected. But, during his pupil, Saleem's regime, he was disgraced, and lived an unhappy life. He was a musician, and a very generous man. His generosity and charity knew no bounds. (6) and (7) Hakeem Abul Fatah and Hakeem Humam were brothers, and had come to India from Iran. They were very learned men. They entered the court of Akbar as his courtiers. Hakeem Abul Fatah occupied many high posts. Hakeem Humam was appointed by Akbar as his envoy extraordinary to the court of Turan. He was a great literary critic. (8) Raja Birbal's real name was Mahesh Das, and he was a 'Bhat' by caste. He had been a poor man. By his unusual wits, however he rose to the rank of court jester, and a constant companion of the Emperor. Akbar called him "Sahib-e-Danish-war". Birbal was a poet, and is widely known for his jocular stories. (9) Tan Sen was the most renowned musician of the age. He came to the court of Akbar from Bundelkhand. His songs are still well-known.

Besides these, Raja Bhagwandas, son of Raja Bihari Mal of Jaipur, was a favourite courtier of Akbar. He saved Akbar's life in a battle, and had married his daughter to Prince Saleem. He held the rank of a 'Panjhazari Mansab-dar'. He built a mosque at Lahore. His sister, Jodha Bai, was a Begum of Akbar, and mother of Prince Saleem.



Mulla Abdul Qadir Badayuni was the most famous historian of Akbar's age. Though he too was attached to the court of Akbar and was a colleague of Abul Fazl and Faizi, he sternly opposed and utterly disliked the religious ideas of Akbar and his aforesaid two advisers. He is the author of many standard works. He compiled a history of Akbar's reign, but, because it was full of remarks criticising adversely Akbar's religious policy, it could not then be published.

CHAPTER 5

SULTAN NURUDDIN MUHAMMAD JAHANGIR



Prince Saleem occupied his ancestral throne in 1605 with the title of Nuruddin Muhammad Jahangir. No sooner had he been crowned Emperor than he proclaimed the following reforms for the benefit of his subjects:

(1) Introduction of certain important reforms in the revenue department;

(2) Cancellation of inhuman methods of punishment;

(3) Enforcement of complete prohibition;

(4) Establishment of impartial justice, for which he was particularly reputed. (He had a golden chain suspended outside his palace, which was con-

nected with a silver-bell inside his bed-chamber Whenever any complainant rang the bell, at any time of day or night, the Emperor would come out immediately to listen to his complaint); and

(5) Prohibition to requisition any one's house.

Revolt of Khusrau

Akbar loved Jahangir indulgently, but the latter repaid his father with rebellion and revolt. Similarly Jahangir's son, Prince Khusrau, conspired against his father. In the beginning, Jahangir ignored it. But, when in 1906, the Prince escaped quietly from Agra towards the Punjab, and planned to capture Lahore, the Emperor followed him with a large army. Jahangir captured him near the river Chenab. At first, Prince Khusrau was imprisoned, and later he was placed under the vigilance of his brother, Prince Khurram. Khusrau breathed his last in his brother's charge in the Deccan.

Jahangir started his reign wisely and tactfully. He invaded Kabul successfully and subdued the turbulent Afghans courageously. Qandhar was also annexed, but, in 1621, regained its independence. Jahangir's great ambition was to re-occupy his ancestral

home—Samarqand and Bukhara—and he desired to annex the Deccan, too.

Jahangir's Conquests

Ahmednagar had been conquered by Akbar in 1600. But, after some time, an Abyssinian Amir, Malik Amber, ousted the Mughal forces, and placed on the throne of Ahmednagar a member of the Nizam Shahi dynasty in 1609. The capital of the Ahmednagar kingdom was then at Aurangabad. Jahangir sent Khan Jahan Lodhi and Prince Parwez with an army to re-occupy Ahmednagar. Raja Man Singh from Berar, and Abdullah Khan from Gujerat, advanced to help Prince Parwez. But Abdullah Khan hastily attacked without waiting for his comrades, and sustained a crushing defeat, in which he himself was killed. Thereafter, the Emperor sent Prince Khurram (later Shah Jahan) to the Deccan, who defeated Malik Amber, and a treaty of peace was concluded. Ahmednagar was forced to become a tributary of the Mughal Empire.

There were constant disturbances in Bengal, which had proclaimed its independence during the reign of Akbar. Jahangir overran it in 1610. He captured the fort of Kangra, which had not been conquered by Akbar.

The Rajas of Mewar (Udaipur) had always defied the Mughals; but, in 1614, Rana Udai Singh accepted the suzerainty of Jahangir. The credit of this success too went to the daring handling of the situation by Prince Khurram, whose services were recognised by his father. The prince was given the title of Shah Jahan and a "Tees-Hazari Mansab".

Nur Jahan

Nur Jahan was the daughter of Mirza Ghiyas from Iran. She was first married to Sher Afghan. But, after his death, Jahangir married her in 1611. The Emperor loved her immensely, so much so that he almost left the administration of his Empire in her hands. Coins were minted and seals of the State were engraved in her name. Nur Jahan was an accomplished lady. She was an adept in swordsmanship and archery. She was a good poetess. The 'itar' of roses is her invention. After she became queen, her father, Mirza Ghiyas, was raised to the Premiership, and her brother, Asaf Khan, too, was given a high post in the government.



Sir Thomas Roe

Sir Thomas Roe was the first Englishman who came to India during Jahangir's reign. At that time James I ruled in England. Sir Thomas paid his homage to the Mughal Emperor in his capacity as the English King's envoy, and sought permission to open English factories for trade in India. It was given. Englishmen established their factories at Cambay, Surat, Goa, and Ahmedabad, and commenced trade dealings. The generosity of the Mughals allowed them to gain a foothold in India. Sir Thomas Roe stayed at the court of Jahangir for a considerable time. He was popular with the Emperor and in court circles. He has written his memoirs on his stay in India.

Revolt of Khurram

In the beginning, Malika Nur Jahan was in favour of Prince Khurram's becoming the heir-apparent. But, when she married her daughter Ladli Begam (by her first husband) to Prince Shahryar, she began to find ways and means to change the succession in favour of her son-in-law. On the other hand, the daughter of Asaf Khan (brother of Nur Jahan), Mumtaz, was married to Prince Khurram. So Asaf Khan supported Khurram. She is the same Mumtaz Mahal,

whose marvellous tomb, Taj Mahal, at Agra, is one of the wonders of the world. When the king of Persia re-occupied Qandhar, Nur Jahan contrived to send Prince Khurram on the hazardous expedition of fighting against him. The prince was fully aware of the machinations of the queen. So, he refused, and raised the standard of revolt against his father in 1622. When the royal army tried to capture him, he escaped to Pandu, and when his supporters, the Governor of Gujerat, and Khan-e-Khanan, withdrew their support, he took refuge in Behar and Bengal, both of which he captured for himself. Here he was defeated by Mahabat Khan and Prince Parwez. At last, Khurram submitted to his father, and sent his two sons—Dara and Aurangzeb—to the royal court as hostages.

Mahabat Khan

The real name of Mahabat Khan was Zaman Beg and he was a native of Kabul. He was among the companions of Prince Saleem, at first; and when Saleem became Emperor, he was given the title of Mahabat Khan. Nur Jahan, considering him a real menace to the Empire, accused him of misappropriation and summoned him to the royal court. Mahabat Khan boldly faced the situation, and surprised the Emperor and his queen at the banks of Jhelum. He actually took the

Emperor prisoner, but he was cleverly liberated by Nur Jahan. Thereafter, Mahabat Khan joined Prince Khurram in the Deccan. Meanwhile, Prince Parwez was dead, and Khurram and Shahryar were the only two claimants to the throne.

Death and Character

Jahangir had been sick for a long time. In 1627, while returning from Kashmir, he died near Lahore. He was buried near the river Ravi, where a splendid mausoleum was erected afterwards by his son Shah Jahan. Jahangir was a just ruler; he never allowed any discrimination in dispensing justice. He is famous in contemporary history for this particular virtue.

Jahangir was a great patron of the arts and sciences. He loved poetry and literature. Talib Aamli was his poet-laureate. Jahangir was a very generous king, and was totally devoid of religious bigotry. He was a very tolerant ruler, but he would not condone a Muslim's un-Islamic ways of life. He revered saints and holy men, and was interested in astrology. He is the author of his interesting memoirs, known as "Tuzk-e-Jahangiri".

CHAPTER 6

SHAHABUDDIN MUHAMMAD SHAH JAHAN

When Jahangir died in 1627, Shah Jahan was in the Deccan. Shahryar, availing himself of the opportunity provided by the absence of Shah Jahan, proclaimed himself king at Lahore. On the other hand, the father-in-law of Shah Jahan and brother of Nur Jahan, Asaf Khan, placed Dawar Bakhsh son of Khusrau, on the throne of Delhi. Asaf Khan, at the same time, sent a special messenger to Shah Jahan, advising him to return to Agra without any loss of time. Shahryar, fighting against time, attacked Delhi, but was defeated and captured. Shah Jahan returned immediately afterwards, and was crowned emperor at Agra with great pomp and show, in 1628.



Shah Jahan's Campaigns

Shah Jahan had to fight many battles before he could consolidate his position. He waged

wars against Khan Jahan Lodhi, the Portuguese, Iran, Golconda and Bijapur. His war against Khan Jahan was protracted from 1630 to 1632. Khan Jahan Lodhi, an Afghan Sardar, was originally the Commander-in-Chief of the Mughal forces but had been deputed as Subedar of the Deccan. He raised the standard of revolt with the active assistance of the ruler of Ahmednagar. He was defeated and killed by Shah Jahan in a battle near Kalinjar.

The Portuguese had erected a factory at Hoogly, near Calcutta, during the reign of Jahangir. Shah Jahan was opposed to their establishment in India, as they were converting the people by force to Christianity. He equipped an expedition against them in 1632, and defeated and annihilated them.

Shah Jahan appointed Prince Aurangzeb to enforce peace in the Deccan, in his capacity of Subedar. During his first term of office, from 1636 to 1644, Aurangzeb defeated the Marahttas under the leadership of Sevaji's father Shahji Bhonsla, and captured their numerous forts. In 1652, Aurangzeb was again sent to the Deccan as its Governor. This time, he forced the kings of Golconda and Bijapur to pay war indemnities and tributes, and concluded peace with them.

Prior to this, Shah Jahan sent three expeditions, one after the other, to capture Qandhar, as that city had been occupied by Persian forces. The first two expeditions were headed by Prince Aurangzeb, and the third by Prince Dara Shikoh; but all failed in their object.

Shah Jahan's Children

Shah Jahan had four sons—Dara Shikoh, Shuja', Aurangzeb, and Murad Bakhsh—and two daughters, Jahan Ara and Raushan Ara. Dara Shikoh was the eldest son of the Emperor. He was a generous and learned man. He had translated the "Upanishads" into Persian, and always kept the company of holy men of all faiths and creeds. He was, however, very proud, stubborn and self-opinionated and did not listen to anybody. The Emperor loved him indulgently, and kept him always near him. During Shah Jahan's last illness, Dara Shikoh was the real ruler of the country.

Shuja' , the second son, though very brave, was not a politically sagacious man. He was the Subedar of Bengal.

Aurangzeb was the best and the most capable of all the sons of Shah Jahan. He was a brave, and far-sighted man. He was a good

general, and a keen statesman and administrator. He was the Subedar of the Deccan.

Murad Bakhsh was the youngest son of the Emperor. He possessed tremendous prowess, was a lion-hearted man, showed extreme uprightness and courage, and never turned his back in a battlefield. But he sadly lacked in statesmanship and political wisdom. He was the Subedar of Gujerat.

Among Shah Jahan's daughters, Jahan Ara Begam, the elder, was the favourite child of her father, and an admirer and supporter of Dara Shikoh. The younger, Raushan Ara Begam, was the supporter of Aurangzeb, and the latter was able to be well informed of the activities of the court through her.

Struggle for Succession

In August, 1657, Shah Jahan fell seriously ill. Dara Shikoh, being afraid of his brothers, concealed the news of his illness, and, simultaneously, arrested and imprisoned all the supporters of his brothers at Agra. His high-handedness displeased everybody, and rumours of Shah Jahan's death became afloat. All the three brothers then started for Agra with their armies to capture the throne. Shuja' was the first to proceed. Aurangzeb displayed great tact and presence of mind at

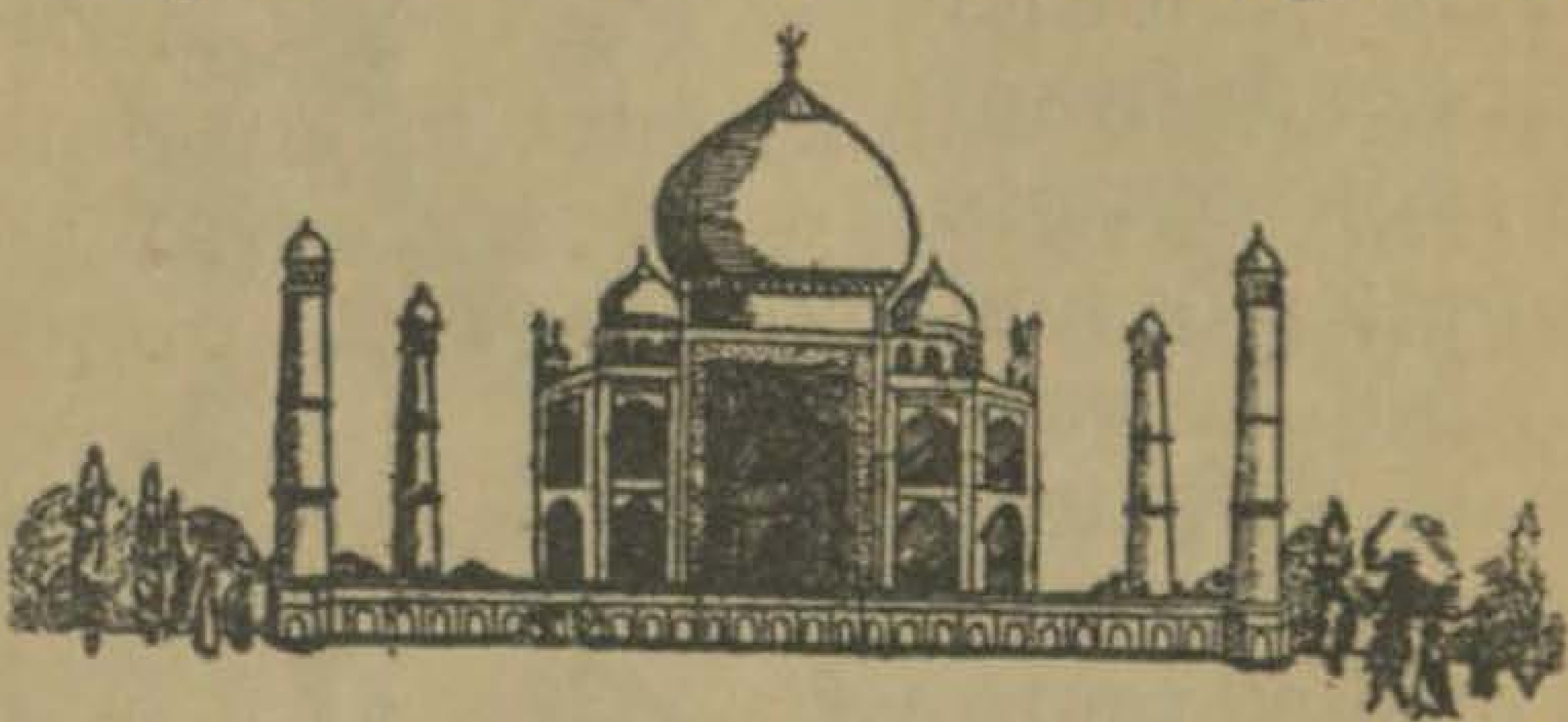
this critical time. He joined hands with his younger brother, Murad, and advanced on Agra cautiously.

Shuja' was badly defeated by Sulaiman Shikoh, son of Dara Shikoh, near Benares, and retreated towards Bengal. Dara sent another force, under Jaswant Singh, to oppose Aurangzeb and Murad; but Jaswant Singh was defeated, and the victorious Murad pushed on to the banks of the river Chambal. Shah Jahan had considerably recovered by this time, and wanted to appear in person before his rebellious sons to dispel their false fears of his death. But the stubborn and proud Dara did not listen to his father, and was determined to suppress the risings of his brothers himself. Shaista Khan, another supporter of Aurangzeb, also advised Shah Jahan to remain inside his palace at Agra. Dara led the second attack on the two princes himself, but his army was utterly routed and destroyed, and he had to flee for his life. Aurangzeb occupied Agra. He wanted to



pay his respects to his father, but suspecting treachery from Shah Jahan, on June 9, 1658, Aurangzeb sent his son inside the palace, and the old Emperor was placed in confinement. Shah Jahan lived for eight years more, but he had nothing to do with the affairs of the State.

Shah Jahan is best known as the builder of magnificent buildings in India. Among the most important of his buildings are the



wonderful Taj Mahal, the Fort and the Pearl Mosque at Agra, and the Red Fort and the Juma Mosque at Delhi. The Taj Mahal, which was built of pure white marble and inlaid jewel work, by 20,000 masons, in 20 years, and at a cost of Rs. 45,000,000, is considered to be one of the wonders of the world. In 1648, Shah Jahan transferred his capital from Agra to the new city of Shahjahanabad, near old Delhi. He is also reputed to be the builder of the most costly and ingenious "Peacock Throne", costing over 100,000,000 rupees. It was carried away to Iran by Nadir Shah.

Shah Jahan's Character

The extent of Shah Jahan's Empire was from Lahiri Bunder to Sylhet, which consisted of 22 provinces and 4,350 Parganas; the average annual income of each Pargana being at least Rs. 1,000,000. Shah Jahan was a powerful, wealthy and charitable monarch. He had a strong army, and a full treasury. He died in 1666. India had not seen and did not see either after him better days than during his peaceful and prosperous regime. He was one of the greatest and best kings of his time.

CHRONOLOGY

Date	*Events*
1526 ..	The first battle of Panipat.
1530 ..	Death of Babur; accession of Humayun.
1539 ..	Defeat of Humayun at Chausa.
1540 ..	Final defeat of Humayun at Kanauj.
1542 ..	Sher Shah Suri becomes king; birth of Akbar.
1545 ..	Death of Sher Shah Suri.
1555 ..	Restoration of Humayun.
1556 ..	Death of Humayun; enthronement of Akbar; second battle of Panipat against Hemu.
1557 ..	End of the Suri dynasty.
1556-1560	Regency of Bairam Khan.
1586 ..	Annexation of Kashmir.
1580 ..	First Jesuit mission to Akbar.
1590 ..	Second Jesuit mission to Akbar.
1591 ..	Annexation of southern Sind.
1592 ..	Annexation of Orissa.
1594 ..	Annexation of Baluchistan and Mekran.
1595 ..	Annexation of Qandhar; third Jesuit mission to Akbar.
1596 ..	Attack on Chand Bibi; annexation of Berar.
1601 ..	Surrender of Ahmednagar.

1605	..	Death of Akbar; accession of Jahangir.
1615-1618		Sir Thomas Roe's embassy.
1627	..	Death of Jahangir.
1628	..	Enthronement of Shah Jahan.
1632	..	Capture of Hoogly from the Portuguese
1638	..	Qandhar surrenders to the Mughals.
1645-1647		Campaigns in Badakhshan and Balkh
1657	..	War of succession begun; defeat of Shuja'; defeat of Dara Shikoh; captivity of Shah Jahan and Murad.
1659	..	Shuja' and Dara defeated again; execution of Dara; death of Murad; enthronement of Aurangzeb.
1660	..	Death of Shuja'.

CHAPTER 7

EMPEROR AURANGZEB ALAMGIR THE GREAT

When Shah Jahan was Subedar of the Deccan, Aurangzeb was born to Mumtaz Mahal at a place on the border of Malwa on Sunday, 4th November, 1618. Afterwards, when Shah Jahan revolted against Jahangir, he was pardoned only when Aurangzeb, along with Dara Shikoh, was kept in the Mughal court as hostage. At the



age of only seventeen, Aurangzeb was appointed Subedar of the Deccan in 1636. Prince Aurangzeb was responsible for almost three-fourths of his royal father's conquests. Dara Shikoh alone was responsible for the confinement of Shah Jahan in the fort of Agra. Shah

Jahan showed abnormal discrimination in his indulgence towards Dara Shikoh. And, even when Agra was occupied by Aurangzeb, after the defeat of Dara Shikoh, and Aurangzeb sought an audience with his father for the explanation of his position, Shah Jahan formed a league with the fugitive Dara and his elder daughter, Jahan Ara, to assassinate Aurangzeb. But the latter was too shrewd to be caught in the snare. When he knew his father's intentions, he placed the old monarch in confinement through his son, Prince Azam, and took the reins of government in his own hands. In 1659, he ascended the throne with the title of Alamgir: Dara was captured, tried and excuted. Murad, while drunk, was arrested and imprisoned, where he died. Shuja' was chased to the frontiers of Arakan where he was never heard of again.

Alamgir's Conquests

During Aurangzeb Alamgir's reign, the extent of the Mughal Empire in India reached its farthest limits, and its power was at its zenith. He deputed his capable general, Mir Jumla, with a large army for conquests in the east. Mir Jumla conquered Cooch Behar, and overran the whole of Bengal and Assam. He died in 1663, and was succeeded by the Emperor's maternal uncle,



Shaista Khan, who punished the Portuguese pirates in 1666 and annexed the whole country in the east up to Chittagong. Meanwhile, the English had established their factories at Hoogli and Cassimbazar. Dreaming to conquer India they dared to defy all government orders and even molested pilgrims on the sea proceeding to Mecca. Eventually they engaged in direct hostilities but were badly beaten. Their factories, all over the Indo-Pakistan sub-continent, were captured. When all was lost they appeared before the Emperor begging pardon and forgiveness. Aurangzeb graciously pardoned the guilt of the ever ungrateful English and restored their factories.

Next, the revolt of the Satnami Hindu sect in Burhanpur was quelled with a heavy hand. Aurangzeb also subdued the unruly Pathans in the north-west frontier.

Emperor Aurangzeb treated his Hindu subjects very liberally. He was a pious Muslim, and a very kind ruler. He never mal-

treated anybody on account of his faith. Hindus held high appointments in his army and administration. He often pardoned Hindu offenders and rebels. Raja Jaswant Singh, who had fought against Aurangzeb on behalf of Dara Shikoh, was pardoned and appointed Subedar of Kabul. When Jaswant Singh died, his State, Jodhpur (Mewar), became a hotbed of Rajput intrigues and ealousies. The Maharana of Udaipur (Marwar) joined the miscreants against the Emperor, whereupon Aurangzeb besieged Udaipur and ravaged the whole of Marwar. The Maharana repented and sought pardon, which was accorded with magnanimity.

After the disruption of the Bahmani kingdom in the Deccan, five smaller kingdoms had been established at Golconda, Bijapur, Khandesh, Berar and Ahmednagar, respectively. Akbar was the first Mughal Emperor to intervene in their affairs. Then Jahangir and Shah Jahan continued the Deccan policy enunciated by Akbar. When Aurangzeb succeeded to the throne, only two, out of five, had been able to survive. They were Bijapur and Golconda. Their rulers were worthless, and their subjects were down-trodden. Marahtta robbers were the masters of the whole of the Deccan. These Muslim States were too weak and helpless to check the Marahttas; on the contrary, they helped them against the

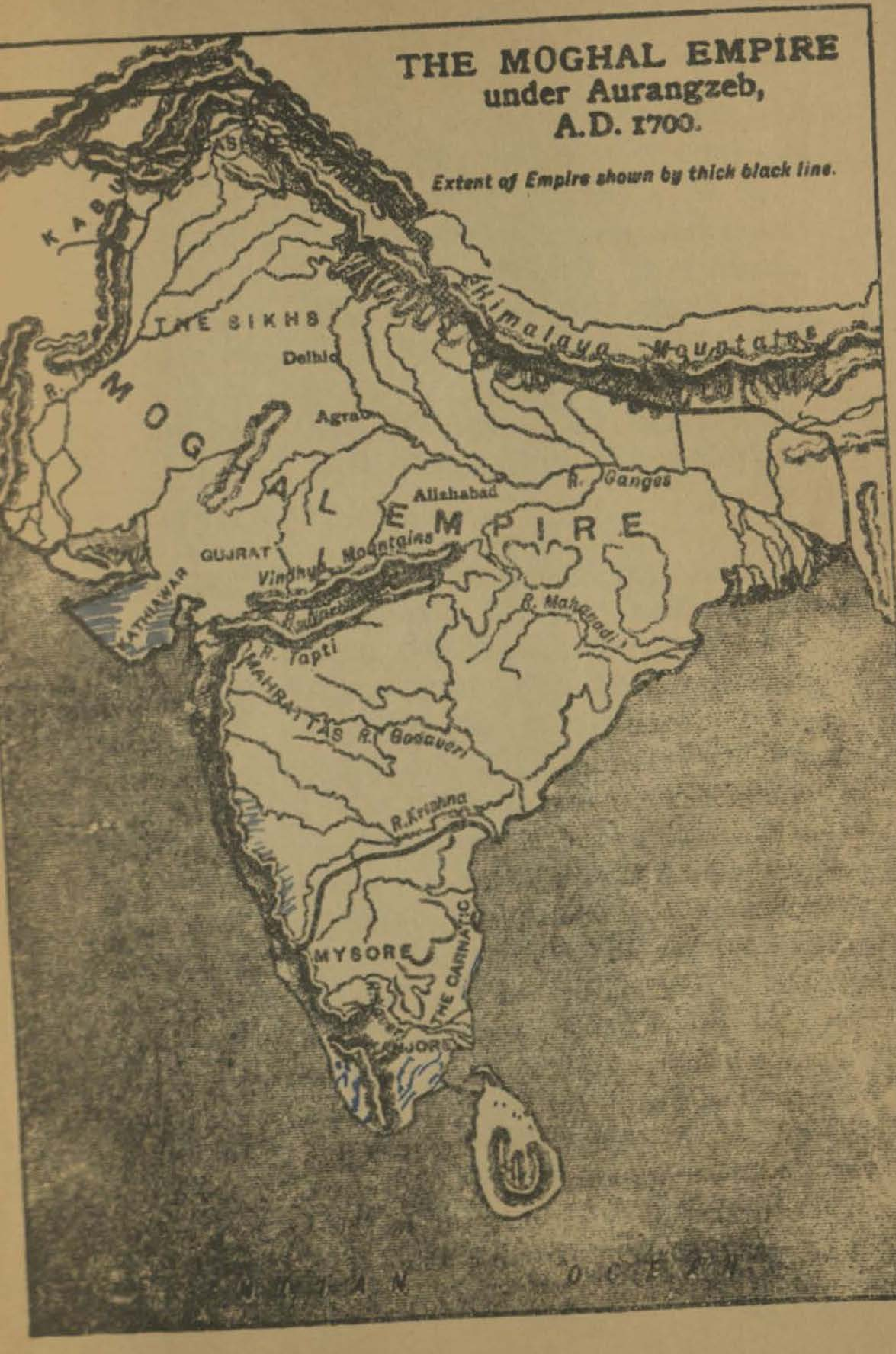
Mughals. Therefore, Aurangzeb captured Bijapur in 1686, and Golconda in 1687.

His Character

Aurangzeb was universally known and respected for his great valour and resourcefulness. He averted many a catastrophe by his perseverance and presence of mind. He possessed tremendous will power and firmness of purpose. He was a great strategist, and a very tactful man. During his old age, his austerity, agility and diligence were unparalleled and he could bear severest rigours and physical strains. He abolished capital punishment in his Empire, and spared no pains for the welfare of his subjects—Muslims and non-Muslims alike. He did not spend a single pice on his person from the State treasury. By his vigorous simple life he tried to set a model and infuse new life into the degenerate Mughals. His piety, simplicity and sense of duty won for him the respect of all concerned.

His Children

Among the children of Emperor Aurangzeb, his eldest son, Muhammad Sultan, was born in 1639. He was a 'Hafiz' of the Holy Quran, and well versed in the Arabic, Persian and Turkish languages. He was a brave


THE MOGHAL EMPIRE
under Aurangzeb,
A.D. 1700.
Extent of Empire shown by thick black line.
THE SIKHS
Delhi
Agra
MOGHAL EMPIRE
Allahabad
R. Ganges
Himalaya Mountains
GUJRAT
Vindhya Mountains
KATHIAWAR
R. Tapti
MAHRATTAS
R. Godaveri
R. Mahanadi
R. Krishna
MYSORE
THE CARNATIC

man. He died in 1661. The Emperor's second son, Muhammad Shah Alam, too was a 'Hafiz'. Like his elder brother, he also knew Arabic, Persian and Turkish very well. He was a simple man, and so he was the favourite of his fahter. The third son, Muhammad Azam, was killed in a battle after the death of his father. The fourth, Muhammad Akbar, died young. The fifth, Kam Bakhsh, died two years after the death of Aurangzeb.

Among the Emperor's daughters, Zeb-un-Nisa became renowned for her accomplishments. She was a 'Hafiz-e-Quran', and very learned in Arabic and Persian literature. The other daughter of Aurangzeb was Zeenat-un-Nisa Begam. She was particularly known for her charity and generosity. The Emperor's third daughter was Badr-un-Nisa, who was married to Spihr Shikoh, son of Dara Shikoh. Alamgir's fourth and fifth daughters were Zubda-tun-Nisa and Mihr-un-Nisa, respectively. The latter was married to Ezad Bakhsh, son of Murad Bakhsh.

Aurangzeb had distributed portions of the country among his sons during his lifetime. Even then, they quarrelled. Alamgir had given the northern part of the Empire to Prince Mu'azzam, the central and eastern to Prince Azam, and the Deccan to Prince Kam

Bakhsh. Though in Aurangzeb's reign the Mughal Empire reached the pinnacle of power and prestige, yet he was the last of the Great Mughals, as after him the Empire dwindled swiftly. The real cause of the rapid downfall of the Empire was the incompetency of the later Mughal rulers, the rising power of the Sikhs in the north and the Marahttas in the south, the inroads of Europen intruders in the garb of peaceful traders, and also the vast expansion of the Empire which required strong monarchs to control and administer it.

The Sikhs

In 1469, in the Punjab, was born Guru Nanak, the founder of the Sikh religion. He laid stress on the unity of God. He did not approve of externals of religion, and preached against the caste system and image worhsip. His followers came to be known as Sikhs. He was



followed by nine Gurus, during whose times the Sikhs became a political community. The fourth Guru, Ramdas, founded Amritsar during Akbar's reign. The fifth Guru (1581—1606) compiled the Adi Granth, transferred the headquarters of the Sikhs to Amritsar and succeeded in making Sikhism a well-organized community. He was killed for aiding Prince Khusrau in his revolt against his father, Jahangir, in 1606. The sixth Guru, Har Govind (1606-45), however, was favoured by Jahangir and appointed a Mansabdar of 700 horse. He made the Sikhs a military community. The seventh Guru, Har Rai, was a friend of Dara Shikoh. The eighth Guru, Her Krishan, died in 1664. The ninth Guru, Tegh Bahadur, turned against Aurangzeb and organized attacks against imperial territories, but was captured and taken to Delhi, where he was tried for rebellion against the State, found guilty and beheaded. The last Guru, Govind Singh, remained peaceful upto 1695. He organized a new brotherhood (the Khalsa). He made it obligatory on every Sikh to carry a comb, a knife and a sword, to keep his hair unshorn, and to put on Kachh (blue shorts). After Aurangzeb, Bahadur Shah appointed him a Mansabdar to fight against the Marahttas. He was murdered in 1708 by an Afghan at Nander (Deccan). When, in 1799, Wellesley went pale at the news of Zaman Shah's

invasion of India, the Sikhs helped the Shah in extacting cannons from the river Beas. Zaman Shah in return, made Ranjit Singh the governor of the Punjab.

The Marahttas

Shahji Bhonsla (1594-1664), the real founder of Marahtta independence, inherited the jagirs of Poona and Supa, and carried on protracted warfare with the Mughals in the Deccan. He entered the service of the Muslim king of Bijapur. Shivaji (1627-80) was his son, who harassed his father's benefactor, the king of Bijapur. He killed Afzal Khan, Bijapur's Commander, treacherously, and was bold enough to face the Mughal forces. So, Aurangzeb sent his uncle, Shaista Khan, in 1660, to punish Shivaji. Shaista Khan captured Poona and carried on desultory warfare for three years. One night, the wily and elusive (Shivaji) entered Shaista Khan's apartments, and intended to murder him, but failed. Shaista Khan was transferred to Bengal. Shivaji plundered Surat in 1664. Jai Singh was then appointed by the Emperor to deal with the Marahtta robber. Shivaji went to the Imperial Court at Agra in 1666, and paid his homage to Aurangzeb. But, by means of a stratagem, he escaped from Agra and reached Poona. In 1667, he entered into a treaty with the Mughals. In 1670, however, he broke his pledge. The Marahtta chief again sacked Surat and plundered

innocent and poor people. He was crowned Raja in 1674. In 1678, Sambhaji, son of Shivaji, deserted to the Mughal side. Shivaji died in 1680.

Shivaji was succeeded by his son, Raja Ram, but Sambhaji, his elder brother, ousted him. Sambhaji (1680-89) continued his hereditary warfare with the Mughals and raided the city of Burhanpur in 1681. Aurangzeb now over-ran the Deccan with his army and over-whelmed the Marahttas from all sides. Sambhaji was captured and beheaded in 1689, his son, Sahu, was sent as a prisoner to Delhi, and the regent, Raja Ram, took shelter in the Karnatak in the fort of Jinji. Aurangzeb sent Zulfiqar Khan, son of Wazir Asad Khan, to capture him. For seven years (1691-98) Zulfiqar Khan continued the siege of Jinji, and captured it in 1689. Raja Ram fled to Satara, from where he invaded Khandesh and Berar. But Aurangzeb was not a man to be daunted. He besieged the fort of Satara. Raja Ram died in 1700 and Satara was captured. The dowager queen of Satara, Tara Bai (1700-1707), however, continuedthe struggle till the death of the Emperor in 1707.

Sultan Aurangzeb Alamgir the Great died on Friday in 1707 (1118 A.H.) , at the age of 91. He ruled for more than fifty years. He was buried in a simple grave at Khuldabad in Aurangabad district of the Hyderabad State (Deccan).

CHRONOLOGY

Date	*Events*
1659 ..	Coronation of Aurangzeb.
1661-1663	Mir Jumla's expeditions to Assam.
1666 ..	Death of Shah Jahan.
1669 ..	First Jat rebellion.
1672 ..	Satnami insurrection.
1679 ..	Re-imposition of 'Jizya'.
1680-1681	Rajput war; rebellion of Prince Akbar; second Jat rebellion; Aurangzeb goes to the Deccan.
1685-1687	War of the British East India Company with Emperor Aurangzeb.
1686 ..	Annexation of Bijapur.
1687 ..	Annexation of Golconda.
1689 ..	Execution of Sambhaji.
1692-1705	The Deccan campaign against the Marahttas.
1707 ..	Death of Aurangzeb Alamgir the Great.
	SIKHS
1469-1539	Guru Nanak, founder of the Sikh religion.
1606 ..	Fifth Guru, Arjuin, executed by order of Jahangr.
1606-1645	Sixth Guru, Har Govind.
1675 ..	Ninth Guru, Tegh Bahadur, executed by Au rangzeb.

1675-1708 Tenth Guru, Govind Singh.
1708 .. Murder of Guru Govind Singh by an Afghan.

MARAHTTAS

1627 .. Birth of Shivaji—the "Mountain Rat".
1659 .. Treacherous murder of Afzal Khan, the Bijapur general, by Shivaji.
1660 .. Appointment of Shaista Khan in the Deccan by Aurangzeb to punish Shivaji.
1664 .. First sack of Surat by Shivaji.
1667 .. Shivaji proclaims himself Raja.
1670 .. Second sack and plunder of Surat by Shivaji.
1680 .. Death of Shivaji; accession of Sambhaji.
1689 .. Execution of Sambhaji; Raja Ram, his brother, hides in Jinji (Karnatak).
1700 .. Death of Raja Ram; his widow, Tara Bai, as regent.

CHAPTER 8

THE LATER MUGHALS

Bahadur Shah 1707—1712

Sultan Aurangzeb Alamgir the Great left three sons—Princes Mu'azzam, Azam and Kam Bakhsh. Despite his division of the Empire among them, there occurred a civil war for the supreme authority. Prince Mu'azzam, with the help of Zulfiqar Khan, Sipah-Salar, defeated his brothers, and ascended the throne, assuming the name of Bahadur Shah. During his reign, the army was a political force, and Zulfiqar Khan was all-powerful. Under his advice the Marahtta leader Sahu was released and sent back to his country. He was allowed to levy "chauth" in the Deccan. The Rajputs also asserted their power. The rulers of Mewar, Marwar and Amber united together under their banner all the other states of Rajputana and forced Bahadur Shah to recognize their independence. The cruel leader of the Sikhs, Banda, was a great nuisance in the Punjab. The Emperor started to punish him, but died on the way.

Jahandar Shah 1712—13 and Farrukh Siyar 1713—19

The death of Bahadur Shah led, as usual to a civil war among his sons. The eldest, with the help of Zulfiqar Khan, ascended the throne and took the title of Jahandar Shah. His reign was short, as he was defeated by his nephew, Farrukh Siyar, with the help of two Syed brothers who were responsible for the murder of both Jahandar Shah and Zulfiqar. The main interest of Farrukh Siyar's reign centred in the conspiracy to get rid of the domination of the Syed brothers, Hasan Ali and Abdullah, and the efforts of Saadat Khan and Nizam-ul-Mulk to carve out independent principalities for themselves. An invasion of Jodhpur was averted by the Raja giving his daughter in marriage to the Emperor. The zamindari of thirty-seven towns in Bengal was granted to the British East India Company; and the Sikh marauder, Banda, was captured and put to death.

Rafi-ud-Darajat and Rafi-ud-Daula 1719

The elder of the Syed brothers, Hasan Ali, attacked Delhi, with a Marahtta army, and defeated, captured, and put Farrukh Siyar to death, in 1719. Then, two puppet kings, Rafi-ud-Darajat and Rafi-ud-Daula, were crowned, one after another; but both of them

died after nominal reigns of three and five months, respectively. The two Syed brothers earned the title of "king-makers".

Muhammad Shah 1719—48

Muhammad Shah came to the throne with the help of the Syeds. The murder of the Mughal Emperors at their hands had made them very unpopular. Saadat Ali Khan and Asaf Jah Nizam-ul-Mulk, now practically independent rulers of Oudh and the Deccan, respectively, defeated the Syed brothers and put them to death. The last stages of the break-up of the Mughal Empire were completed when Ali Verdi Khan, in 1724, and Ali Muhammad Khan, in 1740, assumed virtual independence in Bengal and Rohilkhand, respectively.



Nadir Shah 1739

The most important incident of the reign of Muhammad Shah was an invasion from the



West led by the Persian adventurer, Nadir Shah. Born in 1688 in the Afshar tribe, Nadir gave early proof of his ambition by capturing Khorasan. He entered the service of the Shah of Persia in 1727 and nine years later (1736) himself assumed the sceptre. In 1739, he captured Kabul and Ghazni and invaded India. Muhammad Shah invited Asaf Jah from the Deccan and Saadat Ali Khan from Oudh to assist him. The two armies met at Karnal, and the Mughals were badly defeated. When Nadir Shah entered Delhi, he ordered a general massacre of its inhabitants, which lasted for five hours, and was only stopped at the urgent request of the Mughal Emperor. Nadir Shah returned to Iran after a stay of two months at Delhi. He took away the Peacock Throne and twenty lakhs of rupees. The western parts of the Mughal Empire were detached from it for ever. Nadir Shah left the Mughal Empire completely shattered, and no semblance of power remained with it. In 1747, Nadir Shah was himself assassinated near Meshhad. His governor, Ahmad Shah Abdali, proclaimed

himself king of Qandhar, and tried to conquer India. He took Sarhind, but a Mughal army checked his further advance in 1748.

Ahmad Shah 1748—54

In the same year, the Emperor died, and his son, Ahmad Shah, came to the throne with the help of Safdar Jang, son-in-law of Saadat Ali Khan of Oudh. His six years reign was marked by fighting between the Irani party led by Safdar, and the Turani party led by Ghaziuddin, a grandson of Nizam-ul-Mulk. The former solicited the help of Abdali, and the latter of the Marahttas. Ghaziuddin, with their help, dethroned, blinded and imprisoned the Emperor.

Alamgir II, 1754—59

The Mughal Empire was now completely dismembered. Gujerat was under the Marhattas; Bengal under Ali Verdi Khan; Oudh under Shuja-ud-Daula; the Punjab under Abdali; the Deccan partly under the Marahttas and partly under the Nizam; and the Karnatak under its independent Nawab. Alamgir II fled to Oudh from the tyranny of Ghaziuddin, whose interference with the Government of the Punjab brought about the second invasion of Abdali in 1759. Abdali marched upon Delhi and occupied it, but

retired owing to an outbreak of cholera in his camp. Immediately after it, Ghaziuddin murdered Alamgir II, but he himself, was driven out of Delhi.

Shah Alam 1759—1805

Shah Alam was not really a ruler of Delhi, but stayed mostly either with the Wazir of Oudh or under the protection of the English. He was invited to Delhi by the Marahttas in 1771 and placed on the throne, the real power being wielded by his protectors. The occupation of Delhi by the Marahttas and their interference with Mughal affairs brought about the third invasion of Abdali, when he met the Marahttas on the field of Panipat.



Third Battle of Panipat 1761

Ahmad Shah Abdali, when he invaded India in 1758, had left his son as Viceroy of the Punjab. The Marahtta Peshwa's brother, Raghoba, however, entered Lahore in 1758,

and turned out the Viceroy. Ahmad Shah Abdali determined to chastise the intruders, and crossed the Indus for the purpose. He



was joined by the Rohillas and the Pathan tribes. The army of the Peshwa was far larger than that of the Afghan invader; but the latter contained better fighting material. Ahmad Shah Abdali launched a tremendous attack. The Marahttas suffered a crushing defeat and fled, but were pursued by the victors. Most of the prominent Hindu leaders died on the battle-field. The Peshwa died at Poona in 1761. As a result of this defeat, the Marahtta confederacy was broken up and the Marahttas received a blow from which they never recovered.

In 1777 the Marahtta leader, Sindhia, placed Shah Alam again on the throne of Delhi, but the puppet Emperor was later blinded by the Rohilla Chief Ghulam Qadir and died in 1805.

Akbar Shah II, 1805—37

Akbar Shah II, succeeded his father, Shah Alam, to the throne, but his rule was confined

to the precincts of the fort of Delhi only. After a nominal reign of 32 years, Akbar Shah II died in 1837.

Bahadur Shah II, Zafar, 1837—57

Bahadur Shah II succeeded Akbar Shah II. He was the last Mughul Emperor of India. He wrote Persian and Urdu poetry under the name of Zafar. The Emperor was a noted mystic and was a staunch disciple and follower of the Chishtiya sect. He was a "Peer" himself and had many disciples. He was a compassionate and charitable king. He



never refused assistance to anyone in need. But his treasury was empty and he was a king in name only. The annual pension granted to him by the British East India Company was the only source of his income.

War of Independence, 1857

In these depressing circumstances, the unsuccessful War of Independence started in 1857. For many years, in various parts of India, Muslims and Hindus had struggled

against the growing menace of the British East India Company. They recognised Bahadur Shah Zafar as their ruler, but the Emperor, old and feeble, lacked the courage and resourcefulness necessary to lead a large-scale revolt. However, the people, including the army, continued the struggle which eventually led to a general war against the British in 1857. The whole movement, wanting in proper organisation, discipline and cohesion, failed miserably, and the arrival of fresh British forces in Calcutta saved the British East India Company.

The Muslims lost their empire in India. Bahadur Shah Zafar was deported to and detained in Rangoon, where he died in 1862.

CHRONOLOGY

Date		*Events*
1707	..	Accession of Bahadur Shah.
1710	..	Sikh rebellion.
1712	..	Death of Bahadur Shah; accession of Jahandar Shah.
1713	..	Accession of Farrukh Siyar.
1719	..	Murders of Farrukh Siyar, Rafi-ud-Darajat and Rafi-ud-Daula; accession of Muhammad Shah.
1724	..	Asaf Jah founded the dynasty of the Nizams in the Deccan;

Date		*Events*
		Saadat Ali Khan made himself independent in Oudh.
1734	..	Ali Muhammad Khan made himself independent in Rohilkhand.
1739	..	Invasion of Nadir Shah.
1740	..	Independence of Bengal.
1748	..	Death of Muhammad Shah; accession of Ahmad Shah.
1754	..	Ahmad Shah deposed; accession of Alamgir II.
1759	..	Death of Alamgir II.
1759-1805		Shah Alam.
1761	..	Third Battle of Panipat.
1771	..	Sindhia places the Emperor on the throne of Delhi again.
1788	..	Ghulam Qadir Rohilla blinds Shah Alam.
1805	..	Death of Shah Alam; accession of Akbar Shah II.
1805-37	..	Akbar Shah II.
1837-57	..	Bahadur Shah II, Zafar, the last Mughul Emperor of India.
1862	..	Death of Bahadur Shah Zafar at Rangoon.

CHAPTER 9

MUGHAL CIVILIZATION

India was ruled by the Mughals for approximately three centuries, and during this long period of their supremacy, they made valuable contributions to Indian civilization. The patronage of art and literature by the great rulers of this dynasty raised the status of their Empire in the estimation of the world, and the fame of their culture, no less than the renown of their conquests, reached the farthest corners of the globe.

Government

Religious toleration, during the Mughal Empire, was not merely preached, but practised. Babur, Humayun and Akbar never interefered with the religious observances, practices, and beliefs of their subjects.

During the short period (1540-55) of the rule of the Suri Pathans, this policy received great encouragement. Emperor Sher Shah treated Hindus and Muslims impartially. He appointed Hindus, like Raja Ram and Brahma-

jit Gaur, to high posts, built serais, where he arranged for the free distribution of food to Hindus and Muslims, and never interfered with the Hindu religion.

Jahangir realized and understood the expediency and wisdom of the policy of religious toleration. Shah Jahan and Sultan Aurangzeb Alamgir the Great, both, adhered to it. Hindus like Maharaja Jaswant Singh were appointed to high and most responsible posts during the latter's regime. The Mughal rulers encouraged and patronized art and culture both of the Hindus and Muslims. Thus, the Mughal Government was a paternal government and was also a national one. The Emperor was helped in the discharge of his duties by a number of ministers, of whom four were important. The chief adviser and assistant of the emperor was known as the Vakil. The minister in charge of the department of Finance was called Wazir or Diwan. The Bakhshi was the minister of war; and the Sadr-us-Sudur was the minister of religion and the highest ecclesiastical officer of the State. The Subedar was the head of the provincial administration. In the discharge of his duties, the Subedar was aided by a number of Faujdars; and the Diwan was helped by Qanungos and Patwaris. In villages, the

village communities continued to function. Some of the present modern departments in the Indo-Pakistan sub-continent, especially the revenue department, are based on the Mughal system. The Mughal government was never regarded as a foreign government. The Mughal Emperors did not owe allegiance to a foreign country. They devoted their energy to the development of the country, which they regarded as their own.

Trade

When Vasco da Gama sailed round the Cape of Good Hope, he found the Indian seas, from Madagascar to the Straits of Malacca, practically in the possession of Muslim merchants. At the end of the fifteenth century, the sea-borne commerce of India was almost a Muslim monopoly. Malabar was the emporium of almost the whole trade of the Indian seas. The Portuguese gradually displaced the Arabs on the high seas. Their power was firmly established from Mozambique to Malacca.

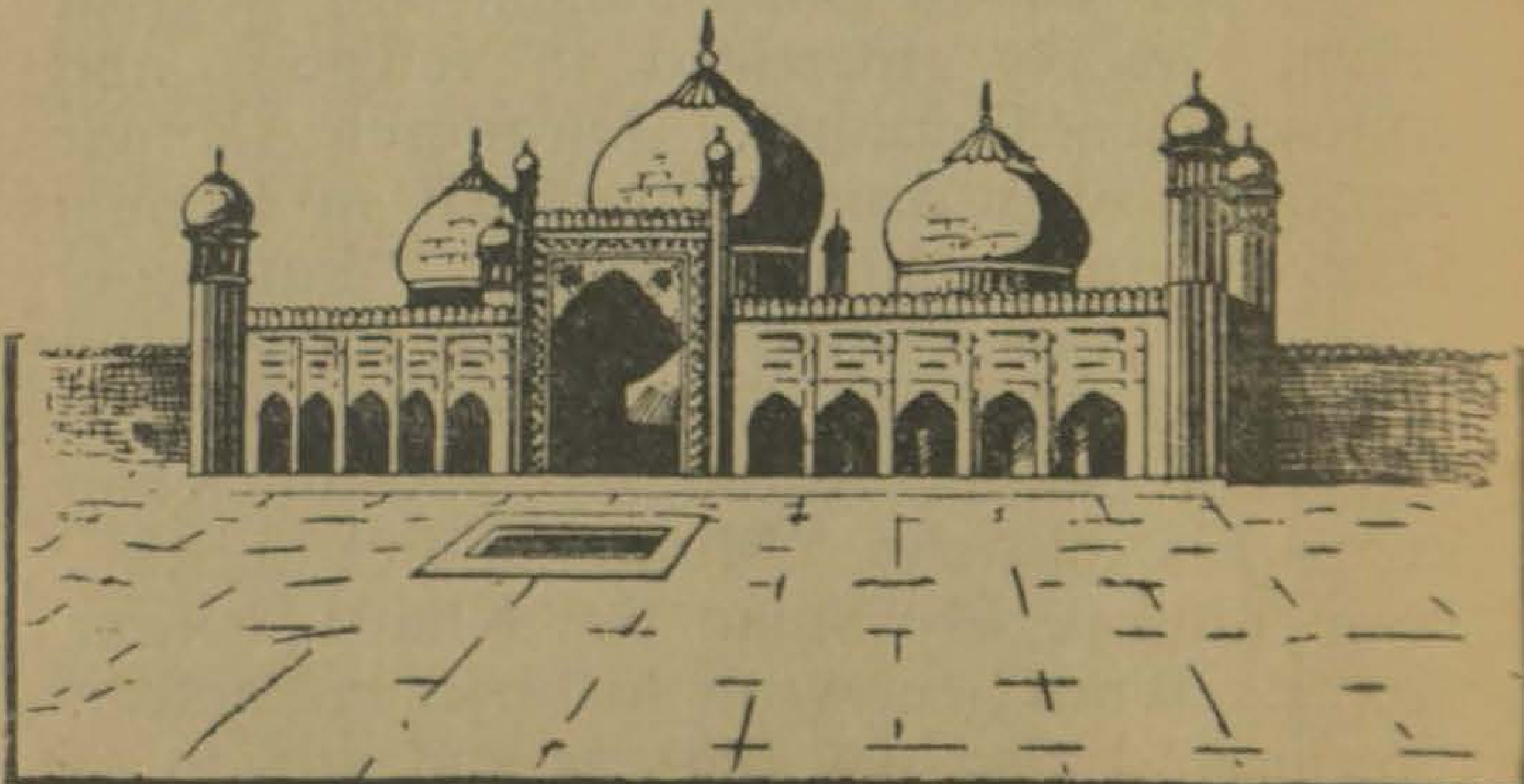
Literature

The Mughal Emperors were great patrons of learning. Babur was himself a highly cultured man and was author of his famous

"Memoirs". His son and successor, Humayun, was also a scholar with a mystic turn of mind. He was deeply interested in geography and astronomy. Akbar's rule witnessed the golden age of Persian literature in India. Among the celebrated works of history produced during his reign were Mulla Daud's "Tareekh-i-Alfi", the "A'een-e-Akbari" and "Akbar Namah" of Abul Fazl, the "Muntakhab-ut-Tawareekh" of Abdul Qadir Badayuni, the "Tabaqat-e-Akbari" of Nizamuddin Ahmad, the "Akbar Namah" of Faizi Sarhindi , and the "Ma'asir-e-Raheemi". Jahangir himself wrote his "Memoirs". These healthy traditions were continued by Shah Jahan. Dara Shikoh, the eldest son of Shah Jahan, was a great mystic, deeply interested in religious and philosophical literature. Aurangzeb Alamgir the Great was deeply interested in Islamic theology and jurisprudence. "Fatawa-e-Alamgiri" was written under his supervision "Ruqaat-e-Alamgiri" is a collection of the letters of Sultan Aurangzeb. Khafi Khan wrote his history, "Muntakhab-ul-Lubab". Even Hindus, like Sujan Rai Khatri, Ishwar Das and Bhim Sen, wrote histories in Persian. This period also saw the rise and growth of Urdu literature. It is agreed that Wali Aurangabadi (1668-1744) was the first noteworthy poet of Urdu.

Architecture

The noblest monuments to Mughal glory are their buildings, which have aroused the wonder and admiration of the world. Babur planted several gardens round Agra. Two of Humayun's buildings are still extant in a ruined condition. The plan of the tomb of Humayun is the same as that of Shah Jahan in the Taj Mahal. Under Akbar, architecture made considerable progress. He built the Red Palace in the Agra Fort. His Palace at Fatehpur Sikri is larger than the Agra Palace. The glory of Fatehpur is its mosque, which is hardly excelled by any in India; it contains the tomb of Hazrat Salim Chishti.



The most beautiful part of this mosque is the Buland Darwaza. Had Akbar's mausoleum at Sikandra (near Agra) been completed,

it would have ranked as next to the Taj. Jahangir built the tomb of Itimad-ud-Daula at Agra. But it was reserved for Shah Jahan to erect the finest buildings in the country. The Palace in Delhi Fort, the Diwan-i-Aam, the Diwan-i-Khas, the Jame Masjid at Delhi, and above all the Taj Mahal and the Moti Masjid at Agra are some of the marvellous creations of this mighty builder. Moti Masjid of the Delhi Fort end the grand Badshahi Masjid, Lahore, were built by Aurangzeb Alamgir.

Painting

Before the advent of the Mughals in India, painting was neglected art in Delhi Sultanate. It was started by Humayun and was greatly encouraged by Akbar. It reached its high watermark in the reign of Jahangir; and the standard was maintained to a great extent in Shah Jahan's time.

Mughal paintings, like Mughal architecture, combined the best elements of Hindu and Persian traditions. When Humayun came from Iran to India, he brought artists from Herat. Under the guidance and supervision of these men, Mir Syed Ali Tabrezi and Khwaja Abdus Samad of the Bahzad School, painting was revived, and Hindus were employed largely and freely. The chief feature

of Mughal painting was the painting of miniatures. The subject-matter was mostly secular, and the art was essentially aristocratic.

During the reign of Akbar, the art of painting passed through many stages. After 1575, Akbar tried to revive miniature painting. The result of Akbar's efforts was to lay the foundations of a distinct school of painting. The settled condition of the Empire, and the artistic and critical personality of Jahangir made it possible for the Persian and Hindu styles, both, to fuse into one. Painting reached its climax under Jahangir. He loved everything beautiful. His death was an irreparable blow to the art of painting. Shah Jahan was not disinterested in it, but he had more taste for architecture. Dara Shikoh was one of those who took keen interest in painting. In short, Mughal painting was a living art till 1656. The period from 1657 to 1750 may be termed the period of "lingering death".

CHAPTER 10

EUROPEAN AGGRESSION IN INDIA

The Portuguese

The Portuguese were the first European nation to appear on the Indian scene. A Portuguese navigator, Vasco da Gama, anchored near the coast of Calicut in 1498, which was then under the rule of a Hindu Raja known as Zamorin. He returned to Lisbon in 1499. The next year, the Portuguese king equipped a large fleet under his admiral, Pedro Alvarez Cabral, who landed at Calicut, where he established a factory, and took away much merchandise from Cannanore and Calicut.



The Portuguese seamen attacked the Muslim colonists on Indian coasts. The Muslim Arabs, who had settled on the western Indian coast, are still called "Moplahs." They objected to the Portuguese intrusion and the latter retaliated with violence. The first

Portuguese Viceroy in India, Don Francisco de Almeida (1505-1509), was against the undue expansion and multiplicity of Portuguese factories and colonies.

The second Portuguese Viceroy, Albuquerque, favoured the policy of establishing a Portuguese empire in the East. He captured Goa in 1510. Albuquerque endeavoured to snatch all the maritime trade between Europe and the East from the hands of the Muslims. To attain this purpose, he captured Malacca, in the Malay peninsula, in 1511. He also tried to destroy Islamic trade in the Red Sea by attacking Aden, but here he failed. He was successful in the Persian Gulf, where he took possession of the island of Hurmuz.

The Dutch

The Dutch East India Company was formed in 1602. In 1611, Dutch pirates captured Batavia, in the island of Java (Indonesia), which remained, for hundreds of years, the centre of their eastern possessions, till Indonesia proclaimed her complete independence on the 27th of December, 1949. Indonesia is an overwhelmingly Muslim country.

The Danes

In 1616, a Danish East India Company was formed. It established its first trade

factory at Tranquibar. The second factory was opened at Serampur, near Calcutta.

The French

In 1664, a French capitalist, Colbert, founded the French East India Company. The French founded the town of Pondicherry in 1674. They captured some other Indian coastal towns, too. As the British had preceded the French in India and established their trade factories earlier than the French, the latter could not compete favourably with the former. But the real struggle for power, among these European nations in India, was between the British and the French, in which the latter were defeated.

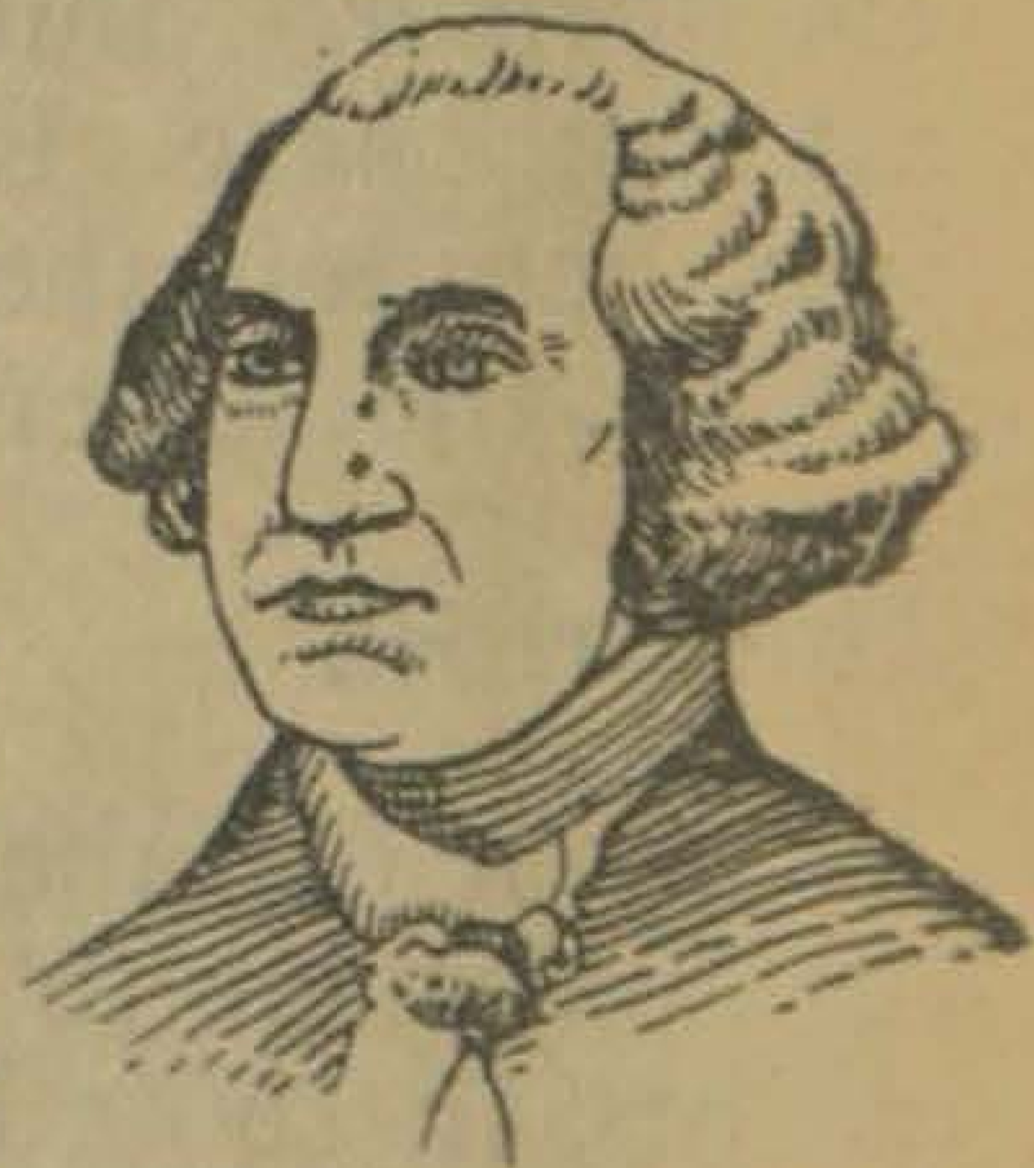
The British

Queen Elizabeth of England had granted a royal charter to a company of London merchants, in 1600, to trade with the East Indies. The British adventurers defeated the Portuguese in a fierce engagement at sea, in 1612, near the mouth of the river Tapti, and captured the city of Surat. Shortly afterwards the British established their factories at Ahmedabad, Burhanpur, Ajmer and Agra. In 1615 King James I of England sent his special envoy, Sir Thomas Roe, to the court of the Emperor Jahangir; Roe obtained special concessions to trade for his countrymen.

In 1640, the British founded the city and port of Madras; at the same time, they established a colony in Hoogly (Bengal). King Charles II of England had received the small fishing town of Bombay as the dowry of his queen, Catherine of Braganza; in 1668, he handed it over to the British East India Company for a small sum of money.

Hyderabad and the Karnatak

Asaf Jah I, founder of the Nizam dynasty in Hyderabad (Deccan), died in 1748. Nasir Jang, the Nizam's second son, and Muzaffar Jang, the Nizam's nephew, contested the succession. In the Karnatak the French Governor in India, Dupleix disliked Anwaruddin, and wanted to replace him by Chanda Sahib, as the Nawab. Chanda Sahib and Muzaffar Jang formed an alliance and fought for their respective successions. This combination was supported by Dupleix. In 1749, Anwaruddin was murdered and his son, Muhammad Ali, sought British aid for his succession. Thus, the British aligned with Nasir Jang, against Muzaffar Jang and Muhammad Ali against Chanda Sahib. Nevertheless, Nasir Jang was killed, and



Muzaffar Jang succeeded as the Nizam of Hyderabad. On the opposite side, Muhammad Ali was besieged in the fort of Trichinopoly. Muzaffar Jang too was then murdered ; but the French made Salabat Jang the Nizam.

Arcot

At this time Robert Clive appeared on the political horizon of India. He started his career as a clerk in the service of the British East India Company. At first the Company was only engaged in matters of trade in India, but by 1833 it had expanded into a powerful concern which controlled the destinies of millions of Indians.



When the British and the French were at war in India with each other Clive, an ambitious, scheming man, won a commission in the British army. In 1751, he captured Arcot with his soldiers. Chanda Sahib left Trichinopoly to save Arcot. But he was forced to submit, and Muhammad Ali was made the Nawab of the Karnatak.

CHRONOLOGY

Date		*Events*
1498	..	Vasco da Gama arrives at Calicut.
1510	..	Portuguese conquest of Goa.
1600	..	Charter granted by Queen Elizabeth to the British East India Company.
1602	..	Dutch East India Company of Holland.
1612	..	British factory started at Surat.
1619	..	Batavia in Java founded by the Dutch.
1620	..	Danish settlement at Tranquibar.
1625-1634		Early British factories started on eastern coast of India.
1640	..	Grant of the site of Madras.
1661	..	Cession of Bombay; Charter of Charles II.
1664	..	French "Compaignie des Indies' established.
1668	..	Cession of Bombay to the British East India Company.
1674	..	Foundation of Pondicherry by the French.
1742	..	Dupleix as Govornor of Pondicherry.
1748	..	Death of Nizam Asaf Jah.
1749	..	Death of Anwaruddin, Nawab of the Karnatak.

CHAPTER 11

SIRAJ-UD-DAULA, HAIDER ALI AND TIPU SULTAN

Siraj-ud-Daula

Nawab Siraj-ud-Daula, Subedar of Bengal, was an unfortunate man who was betrayed by his Hindu officials and by Mir J'afar, his uncle and Sipah-Salar of the Bengal forces.



Battle of Plassey

At the battle of Plassey, the Nawab was defeated by Clive, owing partly to the inferiority of the Indian arms and partly to the treachery of Mir J'afar, who deserted the Nawab. As a result of the battle of Plassey, the British became the virtual masters of the whole of Bengal. The



British victory at Plassey signed the death warrant of both Indian independence and the Mughal Empire. Nawab Siraj-ud-Daula was captured and killed, and Mir J'afar, the traitor, was made the puppet Nawab of Bengal. But he was simply a show-boy and could not cope with the situation created by his treason and folly. He failed to meet the monetary demands of the greedy British.

Battle of Buxar

He was deposed and succeeded by his son-in-law, Mir Qasim. When he, too, displeased the British, he was dethroned, and Mir J'afar was made the Governor of Bengal again. Mir Qasim then went to Oudh, and induced its ruler, Nawab Wazir Shuja-ud-Daula, and the Emperor Shah Alam to help him in ousting the British from Bengal. They attacked the British, but, at the Battle



of Buxar, were defeated. This defeat totally destroyed all remnants of the prestige of the Mughal Empire. Emperor Shah Alam joined the British and Nawab Shuja-ud-Daula took refuge in Oudh.

Rohilla War

Warren Hastings was appointed the first Governor-General of British India. It was during his regime that the Rohilla War occurred. The Rohilla Pathans, migrating from the country near Peshawar, invaded that part of the United Provinces in India which was later known as Rohilkhand, with Bareilly as its centre, in the beginning of the eighteenth century.



They checked the Marahtta advance in the Northern India, and established a strong State under their ruler, Nawab Hafiz Rahmat Khan. The latter signed an agreement with Nawab Shuja-ud-Daula of Oudh, in 1772, against the Marahttas. But the Nawab Wazir wanted to annex Rohilkhand to Oudh. He found fault with

the Rohillas, and attacked Rohilkhand, with the help of the British, in 1774, when the brave Rohillas were overwhelmed, and their great leader, Nawab Hafiz Rahmat Khan, was killed in battle, sword in hand, at Miran Katra.

Haider Ali



In 1780 the Lion of the Deccan, Haider Ali, ravaged the Karnatak, and completely defeated the British army under Colonel Bailey. Later, Haider Ali captured Arcot, with the help of the French, who were the enemies of the British. Haider Ali, however, sustained defeat in another battle in 1781, at Porto Novo, owing to the treachery of the Marahttas, who had formed an alliance with the British.

Sultan Tipu

Sultan Tipu, the worthy and valiant son of Haider Ali, continued the Mysore War after his father's death. But in 1784, the



British sued for peace, and the Treaty of Mangalore was signed.

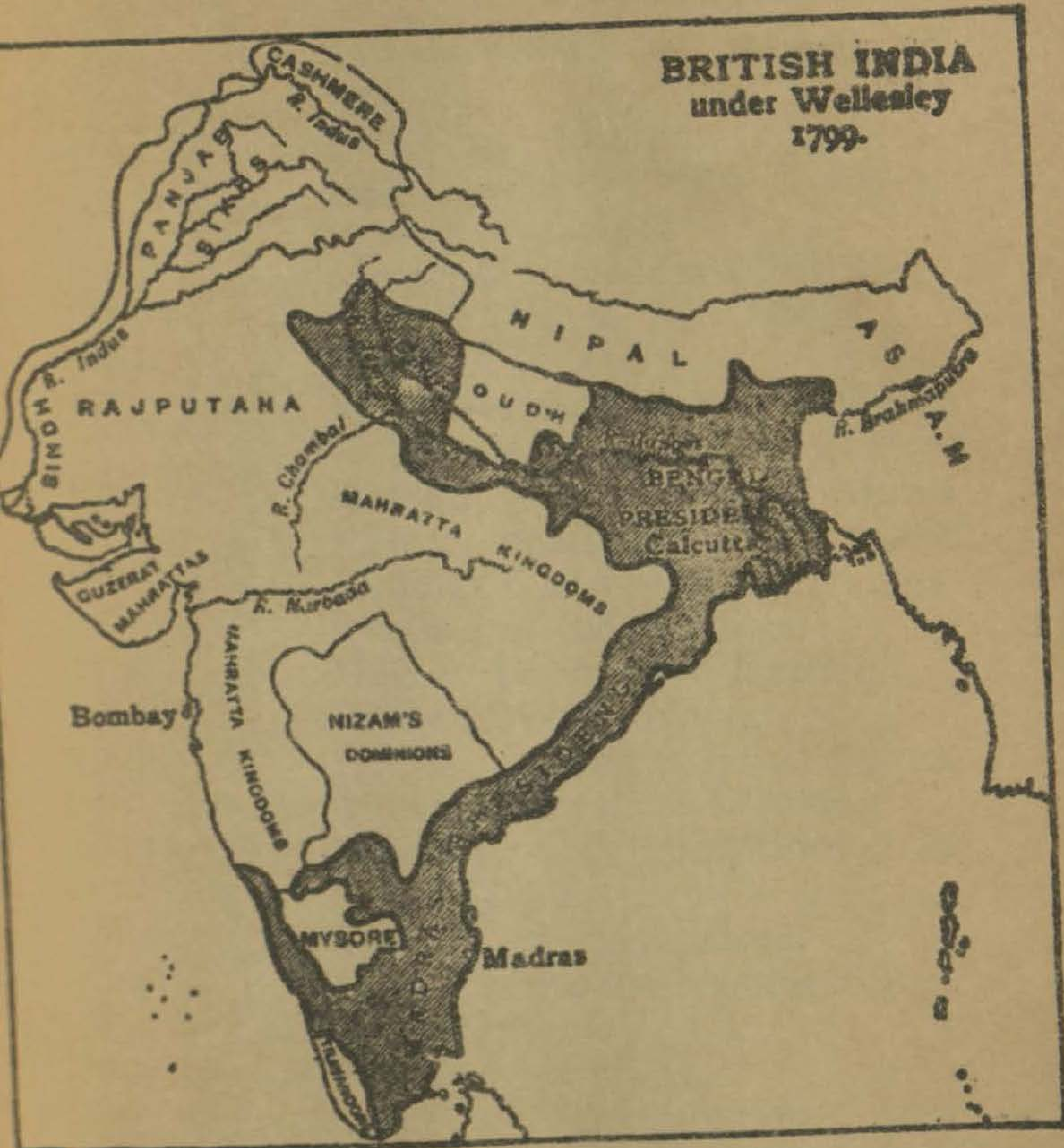
Earlier, between 1778 and 1784 Warren Hastings had exacted money illegally from the Raja of Benares, Chait Singh, and had encouraged Nawab Asaf-ud-Daula to obtain by questionable methods, the money and jewellery of the old widows of the palace of Oudh to enrich the British treasury. Hastings retired in 1785, and in 1786 Burke delivered his historical speeches of impeachment against Hastings in the House of Commons in London. Macaulay, too, supported Burke against Hastings' high-handed policy in India.

Sir John MacPherson officiated as Governor-General after Hastings, till Lord Cornwallis arrived and took over the reins of government. In 1789 Sultan Tipu attacked Travancore; whereupon Cornwallis made an alliance with the Peshwa and the Nizam in 1790. All three fought against the Sultan of



Mysore, who, single-handed, kept them engaged from 1790 to 1792, but was eventually overwhelmed. A peace treaty, signed at Seringapatam, forced the Sultan to pay a heavy indemnity and to cede almost half of his dominions. The British East India Company captured Malabar and its valuable neighbouring coastal territory. Lord Cornwallis returned to England in 1793, and Sir John Shore officiated for him.

Sultan Tipu tried to form an alliance with the French against the British. Wellesley accused the Sultan of plotting against the British. He asked the Sultan to surrender part of his remaining territory and pay a large indemnity, or war. The brave Sultan chose war, in spite of the overwhelming opposition. He fought against the British, the Nizam of Hyderabad's forces, and leading Marahtta chiefs for two months, until he was besieged in his fort of Seringapatam. Sultan Tipu died like a brave soldier, sword in hand, on the 4th of May, 1799. The Nizam received a slice of Mysore, while the British got the lion's share and only a much-truncated Mysore was restored to the former Hindu ruler.


BRITISH INDIA
under Wellesley
1799.
CASHMERE
R. Indus
PANJAB
SIKHS
NIPAL
ASSAM
R. Brahmaputra
R. Indus
SINDH
RAJPUTANA
OUDH
R. Chambal
MAHRATTA KINGDOMS
GUZERAT
MAHRATTAS
R. Nurbada
Bombay
MAHRATTA KINGDOMS
NIZAM'S
DOMINIONS
MYSORE
Madras

CHRONOLOGY

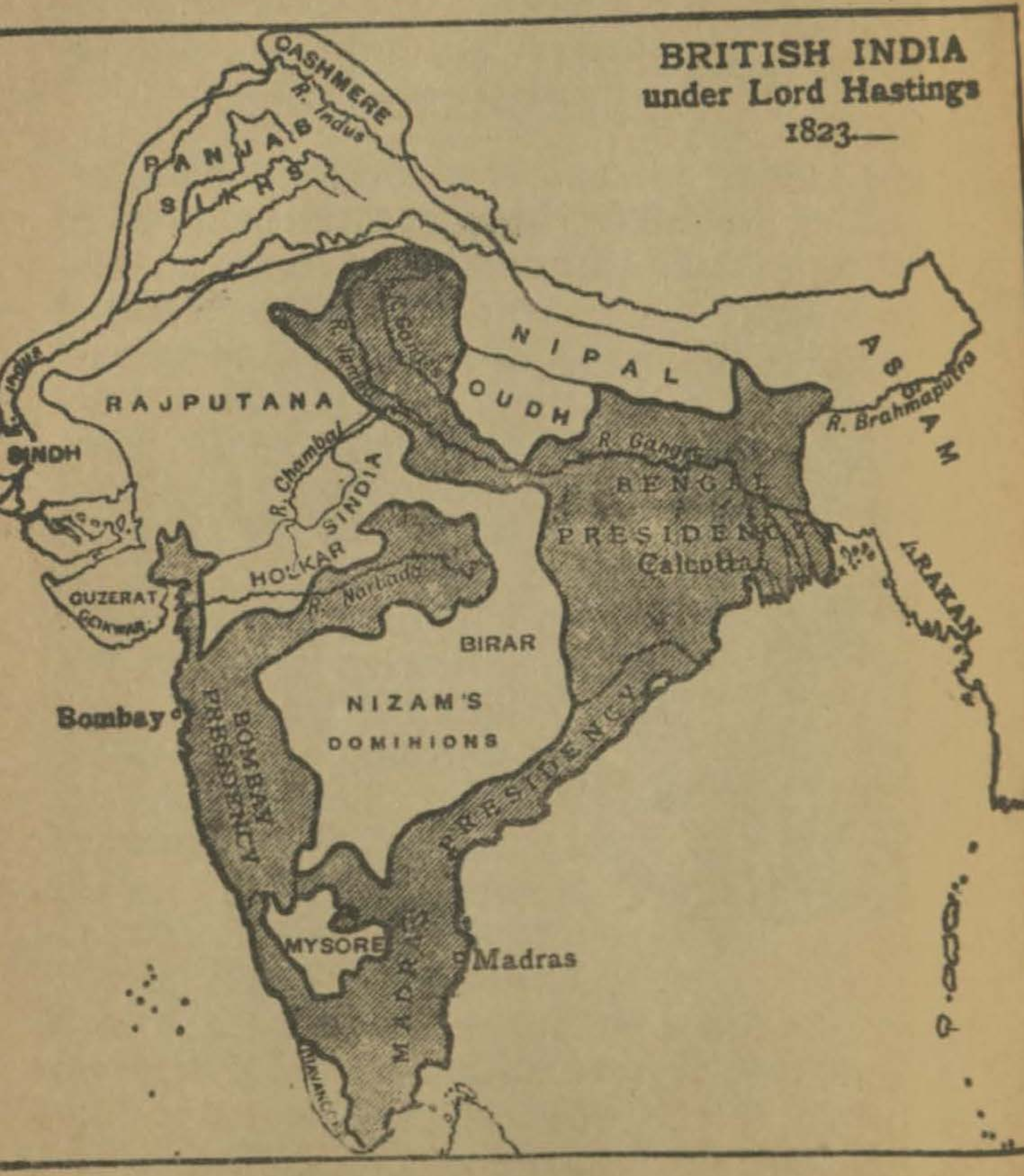
Date		*Events*
1756	..	Siraj-ud-Daula as Nawab of Bengal;
1757	..	Battle of Plassey; defeat of Siraj-ud-Daula; Mir J'afar as Nawab of Bengal.
1760	..	Mir Qasim Subedar of Bengal.
1763	..	Restoration of Mir J'afar.
1764	..	Battle of Buxar.
1772	..	Warren Hastings as Governor of Bengal.
1774	..	Rohilla War; Battle of Miran Katra; death of Nawab Hafiz Rahmat Khan of Bareilly; destruction of the Rohillas.
1780	..	Haider Ali invades Karnatak.
1781	..	Battle of Porto Novo.
1782	..	Death of Haider Ali; Sultan Tipu as Nawab of Mysore.
1783	..	Surrender of Mangalore to Sultan Tipu.
1784	..	Treaty of Mangalore.
1786	..	Lord Cornwallis becomes Governor-General.
1790	..	Third Mysore War.
1792	..	Treaty of Seringapatam.
1798	..	Lord Wellesley becomes Governor-General.
1799	..	Fourth Mysore War; Capture of Seringapatam; death of Sultan Tipu.

CHAPTER 12

MAIN CAUSES OF THE WAR OF INDEPENDENCE

Lord Cornwallis was sent the second time to India to replace Lord Wellesley, in 1805. But he died a few months later and was buried at Ghazipur. Sir George Barlow replaced him temporarily, till Lord Minto arrived in 1807 as Governor-General. The Marahttas in the south and the Sikhs in the north of India were all powerful now. Maharajah Ranjit Singh captured the Punjab and Kashmir, with Peshawar. He died in 1839. Lord Hastings succeeded Lord Minto. The Gurkha War started during his regime. Under the treaty of 1816, the British captured Gharhwal, Kumaon and the Tarai territory. Thus, the hill stations of Naini Tal, Almora, Dehra Dun and Mussoorie came into British possession.




BRITISH INDIA
under Lord Hastings
1823
CASHMERE
R. Indus
PANJAB
SIKHS
NIPAL
ASAM
R. Brahmaputra
RAJPUTANA
OUDH
R. Ganges
BENGAL
PRESIDENCY
Calcutta
SINDH
R. Chambal
SINDIA
HOLKAR
R. Narbada
GUZERAT
ARAKAN
BIRAR
NIZAM'S
DOMINIONS
Bombay
BOMBAY
PRESIDENCY
MYSORE
MADRAS
PRESIDENCY
Madras

The Pindaris

The Pindaris were free-booters in Central India. Their leader was Amir Khan, who belonged to Sambhal (Moradabad district, in the U.P). Hastings waged a relentless war against the Pindaris in collaboration with the Sindhia of Gwalior. Amir Khan was won over by the British, and made the Nawab of Tonk, in Rajputana. Thereafter, Hastings signed agreements with the rulers of Bhopal, Udaipur, Jodhpur and Kotah.

Hastings defeated the Peshwa at Kirki and the Holkar at Mehdpur, finally breaking the power of the Marahtta confederacy in India in 1818. The Sindhia was over-awed, and kept silent at Gwalior. The British East India Company's sway over the land was now complete and undisputed. Lord Hastings retired in 1823. His regime was particularly noteworthy for the suppression of the Gurkhas, the Pindaris and the Marahttas.

Lord Amherst succeeded Hastings. He defeated the Burmese and captured Assam, Arakan and Tennaserim, in 1826. In 1828, Lord William Bentinck succeeded Lord Amherst. He introduced several beneficial reforms in the country, and initiated the policy of engaging Indian officials in higher government posts. Bentinck attended particularly to the education of Indians; Macualay compiled his famous education report in

1835. The English language prevailed, and Western education and the European way of life began to make headway during this time. In 1829, Bentinck abolished the evil Hindu rite of Sati, and appointed Colonel Sleeman to annihilate Thuggee and highway robbery. He also reformed the legal system of British India.

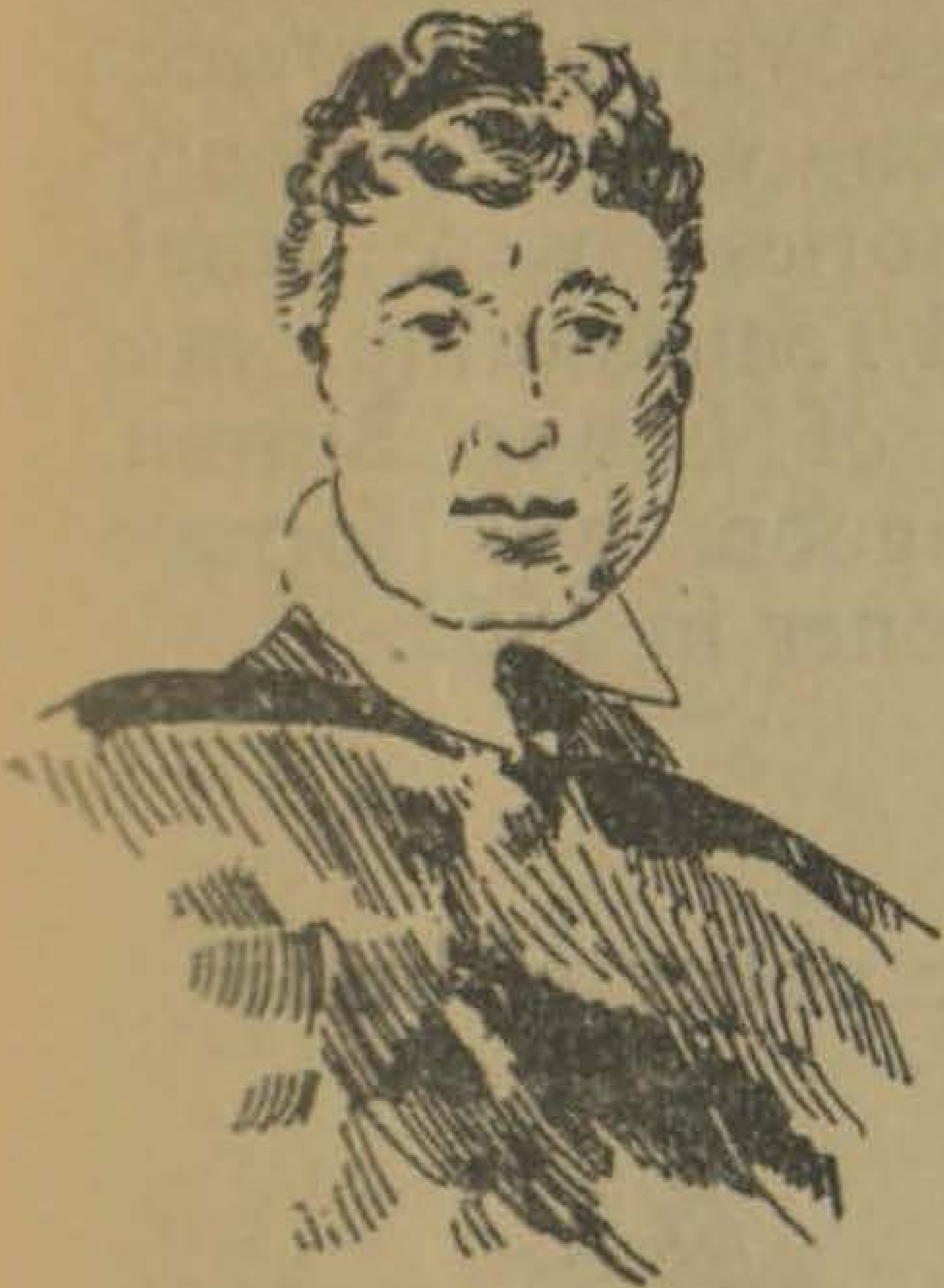
Bentinck handed over his charge to Sir Charles Metcalfe in 1835, who was succeeded by Lord Auckland, in 1836. The greatest military disaster suffered by the British army in Afghanistan occurred during the Governor-Generalship of Auckland, in 1841. In 1842, Auckland was replaced by Lord Ellenborough, who recaptured Kabul and restored the prestige of the British in Afghanistan by reinstating Amir Dost Muhammad Khan on the Afghan throne.



Annexation of Sind

Immediately after the conclusion of the First Anglo-Afghan War, Ellenborough

determined to annex Sind. Faults were found, and Sir Charles Napier was despatched with an army to occupy the territory watered by the Indus. The annexation of Sind was a clear case of usurpation and robbery on a high scale. According to previous agreements, the British were pledged to protect Sind, not to attack and occupy it. The Amirs of Sind were exiled, and kept under surveillance at Benares. Napier became the first Governor of Sind. The Directors of the British East India Company did not fully approve of Ellenborough's war-mongering policy, and they recalled him to England in 1844.



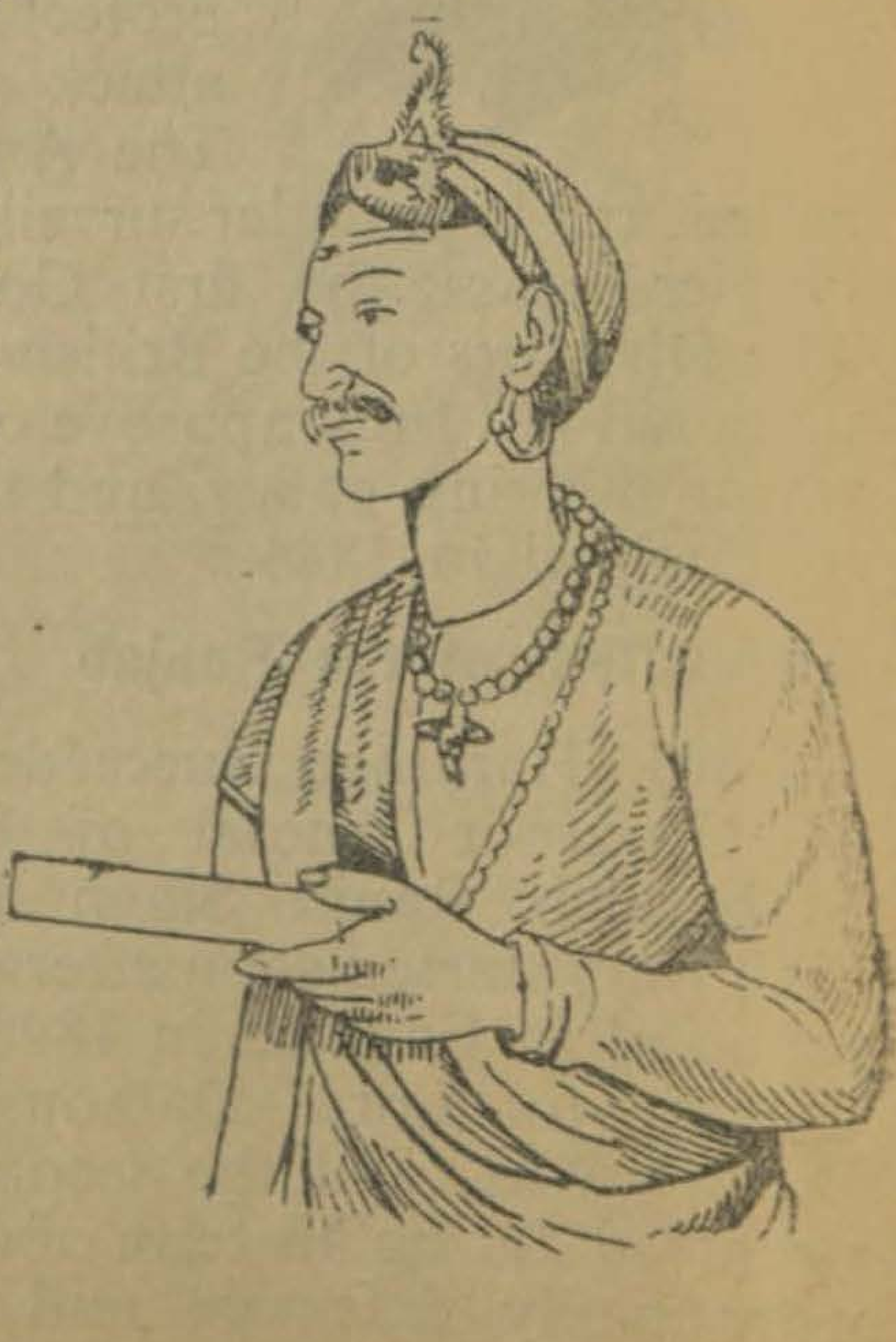
Annexation of the Punjab

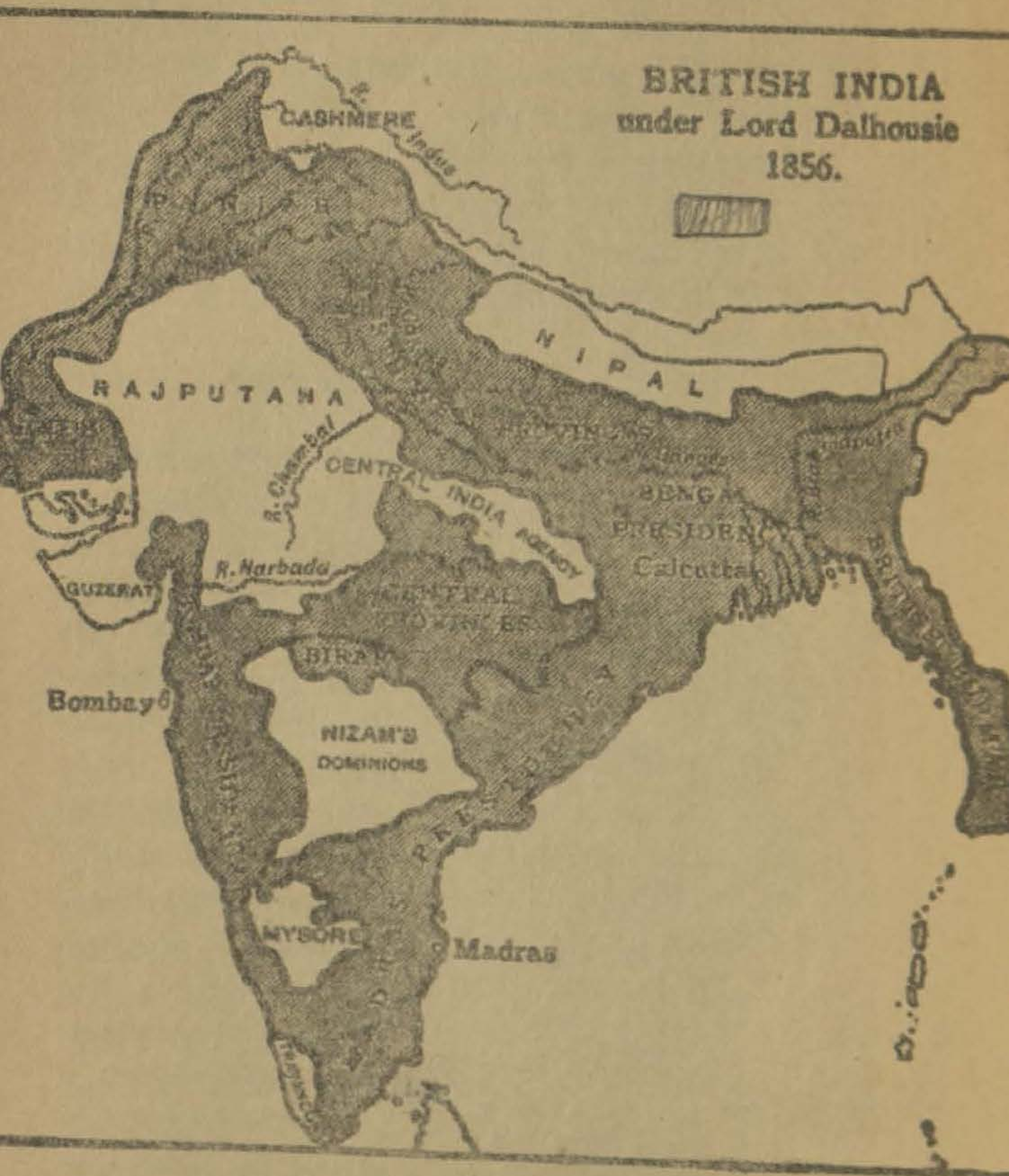
Lord Hardinge succeeded Ellenborough as Governor-General of India. In 1839, Maharajah Ranjit Singh died, and Anglo-Sikh wars started soon afterwards. Hardinge returned to England in 1848, giving over his charge to Lord Dalhousie. The second Punjab War, and the second Burmese War, occurred during his term of office. The Sikhs were badly defeated, and the Punjab was

annexed to British India in March, 1849. As a result of the Burmese War, the province of Pegu was captured, along with Prome and Rangoon. These territories were amalgamated with Arakan and Tennasserim, and a new British province of Lower Burma, with its capital at Rangoon, was formed under a Chief Commissioner in 1852.

More Annexations

Dalhousie favoured the policy of bringing the whole of India under British rule, and he was a great supporter of the policy of annexations and the doctrine of lapse. These indiscriminate and unscrupulous annexations and lapses were mainly responsible for the beginning of the War of Independence of 1857. Besides Sind, the Punjab and Burma,




BRITISH INDIA
under Lord Dalhousie
1856.
CASHMERE
R. Indus
NIPAL
RAJPUTANA
R. Chambal
CENTRAL INDIA AGENCY
R. Narbada
GUZERAT
CENTRAL
BENGAL
PRESIDENCY
Calcutta
Bombay
NIZAM'S
DOMINIONS
MYSORE
Madras

Dalhousie annexed seven more Indian States under the plea of lapse. The States of Satara, Jhansi, Nagpur, Jaitpur (Bundelkhand), Sambhalpur (Orissa), and Baghat and Udaipur were the victims of this infamous doctrine. In 1855, the Nawab of the Karnatak died. Dalhousie refused to recognise his successor. The same thing was done in the case of the Raja of Tanjore. In 1852, after the death of Peshwa Baji Rao II, his adopted son, Nana Sahib, was refused his pension by Dalhousie.

Annexation of Oudh and Berar

The last Mughal Emperor, Bahadur Shah Zafar, was a pensioner of the British in the Red Fort of Delhi. He, too, was informed by Dalhousie to the effect that he being the last of his dynasty, his successor would be deprived of all pension and the honorific title of 'Emperor'. The Oudh State was annexed to British India, and Nawab Wajid Ali Shah was exiled to Calcutta on an annual pension of Rs. 12 lakhs. In the Deccan, the Nizam was found to be incapable of paying for the British auxiliary forces stationed at Hyderabad. Thereupon, in 1853, the province of Berar was detached from the Nizam's Dominions and placed under British administration.

Dalhousie returned to England in 1856; Lord Canning succeeded him the same year.

In 1857, the War of Indian Independence started.

CHRONOLOGY

Date	*Events*
1813 ..	Lord Hastings.
1814-1816	The Nepal War.
1816 ..	Treaty of Sagauli.
1817-1819	Pindaris and the Third Marahtta War.
1823 ..	Departure of Lord Hastings.
1824-1826	First Burma War.
1828 ..	Advent of Lord Bentinck.
1829 ..	Abolition of Sati.
1829-1837	Col. Sleeman destroys the Thugs.
1834 ..	Annexation of Coorg.
1835 ..	Macaulay's Minute on Education.
1836 ..	Lord Auckland.
1839 ..	Death of Ranjit Singh; occupation of Kabul.
1842 ..	Lord Ellenborough; re-occupation of Kabul.
1843 ..	Annexation of Sind.
1844 ..	Lord Hardinge.
1845-1846	First Sikh War.
1848 ..	Lord Dalhousie; second Sikh War; annexation of Satara under lapse.
1849 ..	Annexation of the Punjab.
1852 ..	Second Burma War.
1856 ..	Annexation of Oudh and Berar.
1857 ..	The Indian War of Independence.

PART 4

THE BRITISH PERIOD

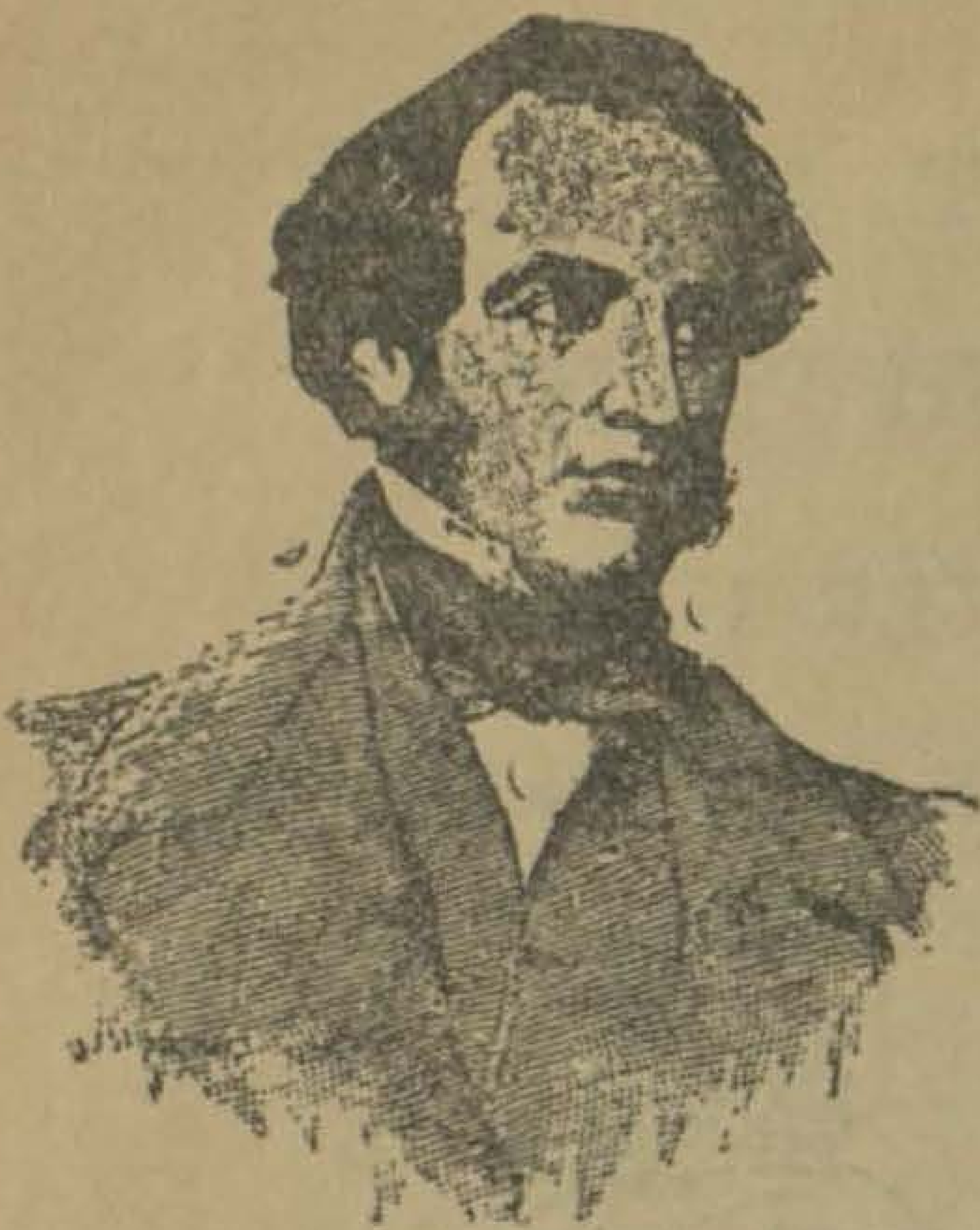
CHAPTER 1

On November 1, 1858, the Crown and Parliament of the British Isles wound up the East India Company, and became the overlord of all India. Queen Victoria was proclaimed ruler of the Indian Empire, and Lord Canning, who was the last Governor-General under the East India Company, was appointed the first Viceroy under the British Crown.



British Proclamation

Lord Canning held a Durbar at Allahabad, on November 1, 1858, and read the Procla-



mation of Queen Victoria to the people of India. In the Proclamation, the Queen called the people of India her "subjects", and promised that they would be free to follow their religions as they pleased. She also told the then ruling princes of someparts of Indian territory that they should no longer be afraid of losing their rights and properties, because henceforth they would be under her protection.

Thus India became an integral part of the British Empire. The British Parliament set about passing laws and regulations for the governance of the Indian "subjects". In 1860, it passed the Indian Penal Code, and enforced it over the whole of India. Under the Indian Penal Code, various types of crimes were defined and their punishment determined. In 1861, the Councils Act was passed. Under this Act, the Viceroy and the Governors of the different Provinces of India were authorized to appoint on their Councils a certain number of private persons not in the service of the Government. In effect this

concession meant little, because neither the Viceroy nor the Governors were bound to observe the advice offered by members of their Councils.

Persecution of Muslims

Much more important than these laws and Acts was, of course, the general attitude of British rulers. Since the so-called "Mutiny" had, as one of its objects, the replacement of the Mughal rule by the British East India Company, the British Parliament started their rule of India with a marked hostility towards the Muslims of the country. Soon after the suppression of the so-called "Mutiny", there were mass hangings of Muslims all over the land. Their properties were confiscated, their houses dug up, and their belongings, lands and houses, sold almost for nothing to Hindus. Muslim ruling chiefs were replaced by Hindus. Persian, which had been the court language, was replaced by English.

Hindus Seek Upper Hand

Naturally, while Muslims were regarded by the British as rebels, Hindus were treated with marked consideration. This was a great opportunity for Hindus, who showed a keen desire to collaborate with their new masters. Even during the rule of the East India Company, Hindus had taken advantage of the educational institutions opened by the

Company, which preferred Hindus to Muslims for employment in its various services. When the East India Company was replaced by the British Crown, the majority of Hindus continued to gain the upper hand in the life of the country.

Meanwhile, Muslims began to sulk. They found most British doors in India shut against them. For example, Sir William Hunter, a Bengal Civil Servant, wrote in his book "The Indian Mussalmans" that there was "scarcely a Government office in Calcutta in which a Muhammadan can hope for any post above the rank of porter, messenger, filler of ink-pots and mender of pens". Of 240 Indian pleaders admitted to the Calcutta bar between 1852 and 1868 only one was a Muslim. There were no Muslim covenanted officers or High Court Judges. In all the government-gazetted appointments of Bengal, Muslims filled only 92 places out of 1,338.

This was, indeed, a great shock to Muslims who only in the near past had been rulers of the country, and had held highly responsible posts and discharged their duties with commendable skill. Consequently, Muslims started hating the British rule, and kept away from British institutions in India, thus unconsciously leaving the field open to Hindus who very cleverly exploited the situation.

CHAPTER 2

SIR SYED AHMAD

Realizing that if Muslims in India remained aloof and kept away from Western educational institution they would not be able to make any advance in life and would thus readily allow Hindus to dominate them in the various fields, one of the leaders of the Muslim community, Sir Syed Ahmad Khan, advocated reconciliation with the British.



Sir Syed Ahmad Khan

Sir Syed Ahmad Khan was born in 1817 in a Delhi family which had been traditionally in the Mughal service. He himself entered the service of the East India Company, and became a judge in Delhi. In 1858 he wrote in Urdu a thoughtful pamphlet on the so-

called "Mutiny", the most significant cause of which he stated to be British ignorance of the sentiments of the people of India. He, therefore, pressed the British authorities to admit Indians to the Legislative Councils of India, and to grant local self-government through district boards and municipalities.

Aligarh College

In 1877, Sir Syed Ahmad founded a college at Aligarh, which later became a full-fledged university. Sir Syed had felt that the greatest objection that the Muslims of India had to sending their children to educational institutions run by the British Government or Christian missionaries in India was the absence of Islamic education in those institutions. He therefore created in Aligarh a college where, although the teaching was in English and the main curriculum Western, both the Arabic language and religious instruction were compulsory.

The Aligarh college was successful in Sir Syed's immediate objective of producing not only candidates for the higher ranks of government service but political leaders capable of guiding the Muslims of India. Maulana Muhammad Ali, Khwaja Nazimuddin and the late Prime Minister Liaquat Ali Khan all attended Aligarh College.

Sir Syed's views on Hindus

With a political foresight, which has been amply justified by history, Sir Syed Ahmad Khan had predicted that the political destinies of Muslims and Hindus could never work together. The poet Hali, who wrote a biography of Sir Syed, has recorded how in 1867, some Hindus of Benares proposed the abolition of the Urdu language and the Persian script in government offices as far as possible, and to introduce in its place "Bhasha" (a Hindu dialect) to be written in the Sanskrit script. "This made Sir Syed Ahmad realize for the first time". writes Hali, "that it was impossible for Hindus and Muslims to become one."

In this connection, Sir Syed Ahmad said to Mr. Shakespeare, the Commissioner of Benares Division: "I have now become convinced that the two communities (Hindus and Muslims) will never work together with sincerity. It has not yet assumed importance. In future, greater differences and opposition will appear on account of people who are called educated, and this will last." Mr. Shakespeare remarked: "If your prophecy is true, then I am extremely sorry." Sir Syed replied: "I too am sorry, but I am convinced of the truth of my prophecy."

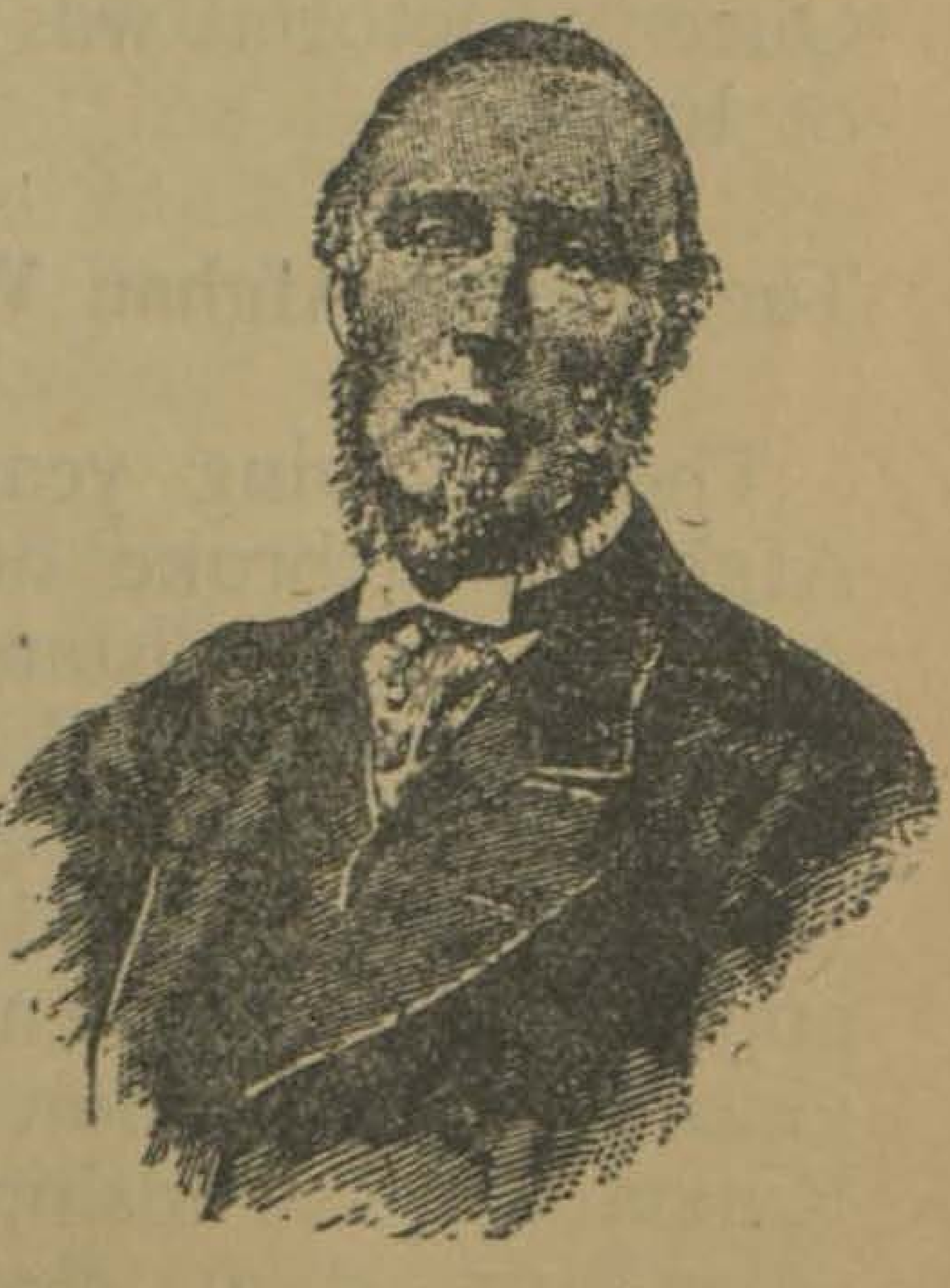
In 1876, Sir Syed Ahmad retired from government service, and sat as a member of the Viceroy's Legislative Council from 1878 to 1883. His most notable action in this capacity was his successful insistence that Muslims should receive separate nomination to local self-governing institutions. We shall, however, consider this subject in the next Chapter.

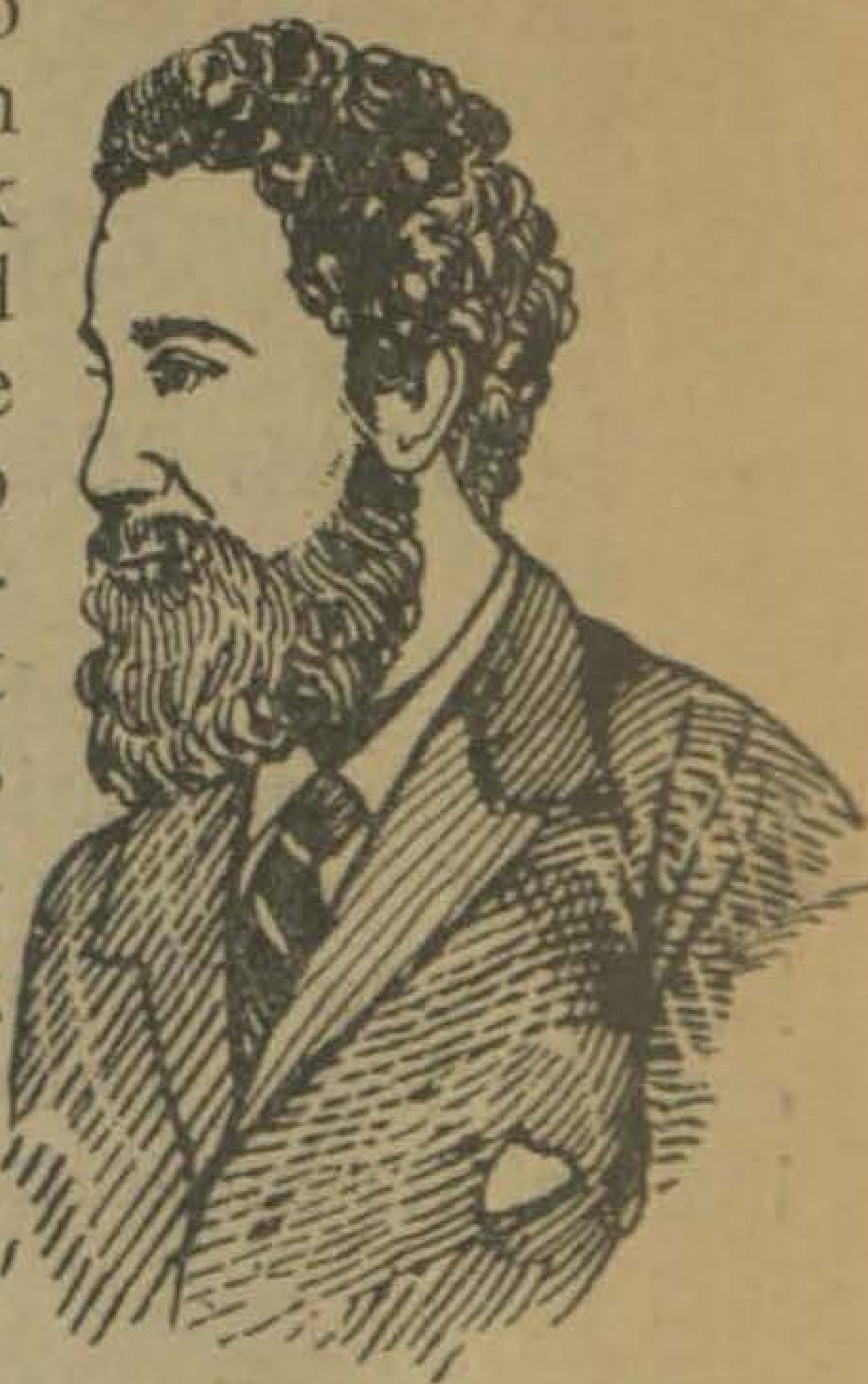
CHAPTER 3

LOCAL SELF-GOVERNMENT

While Sir Syed Ahmad Khan's efforts towards the educational and political advancement of Muslims in India continued, the British rule of the country was assuming a constitutional pattern, and influencing the lives of its inhabitants.

The first Viceroy of India, Lord Canning, was replaced by Lord Elgin, in 1862. But Lord Elgin died the year after his appointment in 1863. He was succeeded by Sir John Lawrence (later Lord Lawrence), who had administered the Punjab as a Lieutenant-Governor. Lord Lawrence was followed, in 1869, by Lord Mayo, who was mur-





dered while on a visit to the Andaman Islands in 1872. Lord Northbrook replaced Lord Mayo, and ruled for four years. He resigned in 1876 owing to ill-health, and was succeeded by Lord Lytton. It was during Lord Lytton's viceroyalty that the British Parliament passed an Act giving to the Queen of England the title of Empress of India. On January 1, 1877, a great Durbar was held at Delhi, and Queen Victoria was proclaimed Empress of India.

The Second Afghan War

The following year, 1878, the Second Afghan War broke out. At that time, the Amir of Afghanistan was Sher Ali, the son of Dost Muhammad. Sher Ali's desire was to create friendly relations with the British. Unfortunately, Lord Northbrook did not appreciate the friendliness of Sher Ali's gesture, whereupon the latter turned to Russia for friendship. In 1878, a Russian envoy arrived at Kabul, and was received with great honour. This roused the British

Government's jealousy, and Lord Lytton sent a British envoy to Afghanistan. The British envoy was, however, stopped in the Khyber Pass and not allowed to go further. War was then declared, and the British troops forced their way through the passes into Afghanistan. Sher Ali fled. His son, Yaqub Khan, succeeded him to the throne, and singed the Treaty of Gandamak with the British Government in May 1879.

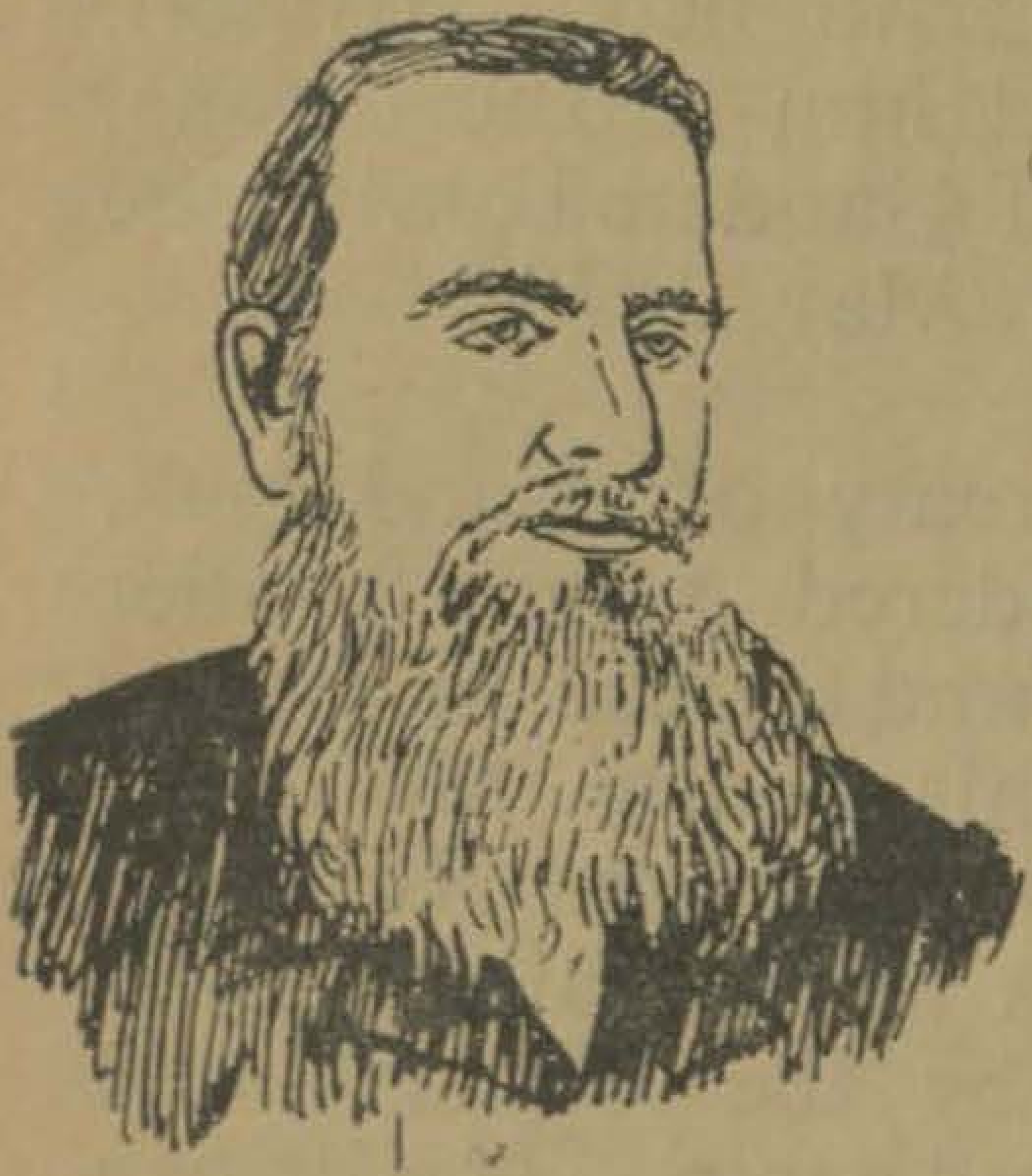
According to the Treaty of Gandamak, the new Amir surrendered some frontier districts to the British, and agreed to receive a British Resident at his court. Sir Louis Cavagnari was sent to Kabul as Resident, but within a few weeks he and all his Sikh guards were attacked by the Afghans and killed. War was declared again. The British troops, under General Roberts, marched upon Kabul and occupied it.

Before the War could be finished, Lord Lytton resigned from his office as Viceroy, and was succeeded, in 1880, by Lord Ripon. The latter was anxious to finish the Afghan war early, but Sardar Ayyub Khan, brother of Yaqub Khan, tried to surround General Roberts' forces and inflicted a severe defeat on them. The war was prolonged, but finally the Afghans were defeated. Abdur Rahman Khan, a nephew of Sher Ali, was then placed

on the throne of Afghanistan, and the British troops returned to India.

Local Self-Government Act

It was during Lord Ripon's viceroyalty that



the Local Self-Government Act was passed in 1882 by the British. In the passing of this Act, Sir Syed Ahmad Khan had exercised considerable influence. This Act established Municipal and District Councils. It enabled the chief inhabitants of at own or district to elect, or choose, members of Municipal and District Boards. These Boards looked after the upkeep of roads, the cleaning and lighting of streets, schooling of children and other affairs.

Had it not been for Sir Syed Ahmad's advocacy of the cause of Muslims, the British authorities would not have realized the importance of safeguarding the interests of Indian Muslims by including in the Local Self-Government Act a provision for the representation of the Minorities by nomination.

Sir Syed Ahmad Demands Muslim Representation

This is what Sir Syed said in a speech during a meeting of the Council of the Viceroy of India in 1883: "The system of representation by election means the representation of the views and interests of the majority of the population. But, my Lord, in a country like India where caste distinctions still flourish, where there is no fusion of the various races, where religious differences are still violent, where education in the modern sense has not made an equal or proportionate progress among all sections of the population, I am convinced that the introduction of the principle of election, pure and simple, for the representation of various interests in the local boards and district councils would be attended with evils of greater significance than purely economic considerations........ The larger community would totally override the interests of the smaller community."

Sir Syed Ahmad Khan's views prevailed, and, at least, in local bodies the voice of Muslims could be heard even though it was deliberately ignored by the dominating voice of Hindus.

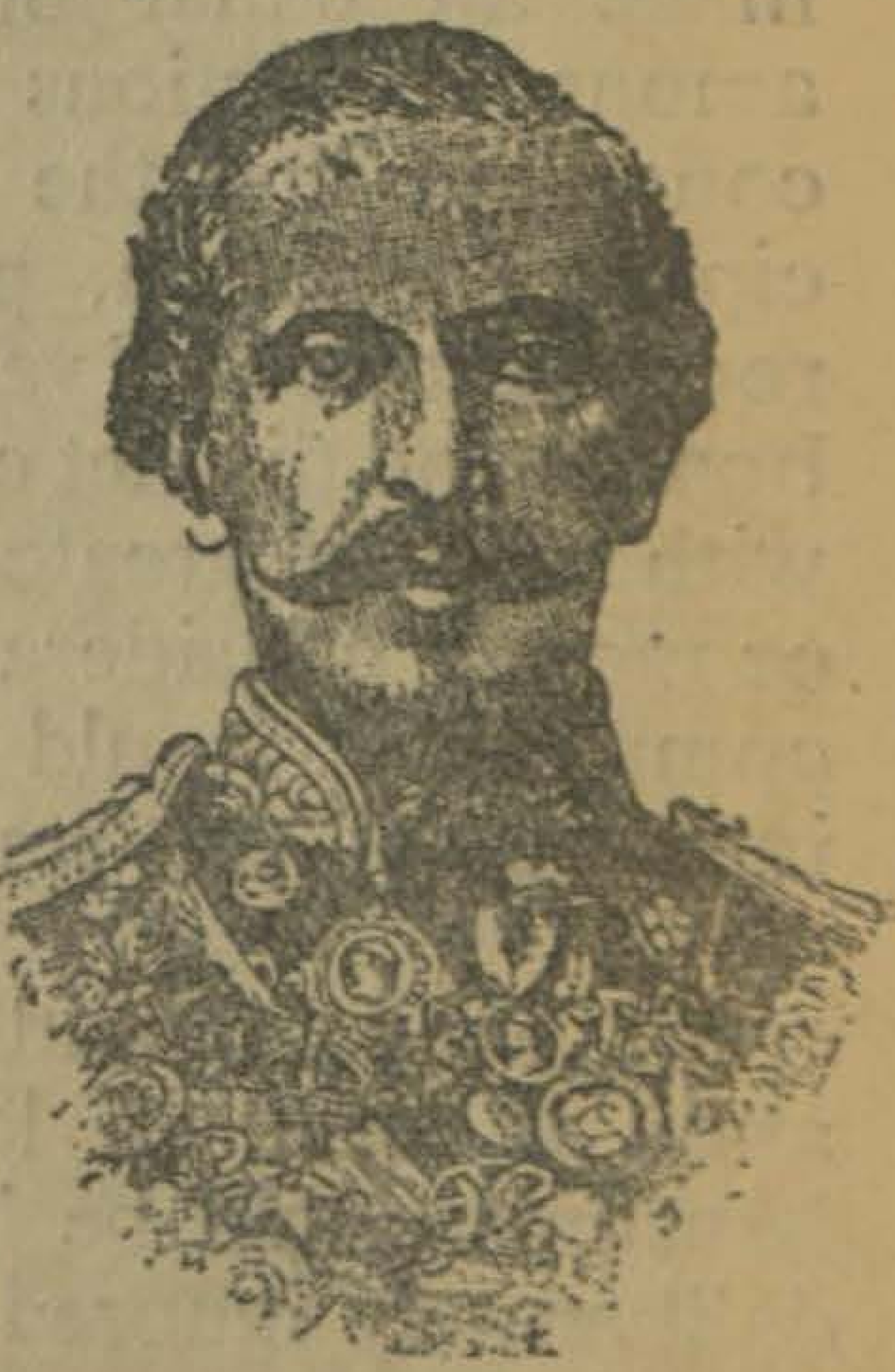
CHAPTER 4

BRITISH CAMPAIGNS

After passing the Local Self-Government Act of 1882, the British rulers of India felt that they had done enough for the people of the country, and that they could now turn to consolidating their gains.

The Third Burma War

In 1884, Lord Ripon resigned, and Lord Dufferin succeeded him. The next year, he declared war on Burma, which is known as the Third Burma War. King Theebaw of Burma had refused to grant trade concessions to British merchants in his kingdom, and had not allowed the British envoy to remain at his court. On the other hand, he granted certain concessions to French traders which



were designed to affect British trade

adversely. Lord Dufferin sent a note to King Theebaw, demanding an explanation of his conduct. The Burmese King made no reply to the Note, whereupon Lord Dufferin declared war on him. British troops advanced *via* Rangoon to Mandalay, which was King Theebaw's capital, and conquered it. Thus in 1886, Upper Burma was annexed by the British, and made part of the Indian Empire.

The Durand Agreement

Lord Dufferin was succeeded by Lord Lansdowne in 1888. The most important achievement of Lord Lansdowne's career as Viceroy was that he devoted himself to strengthening the North-West Frontier of India. His main object was, of course, to make the frontier passes well-guarded against the Russians. Fortifications were built in all the chief passes, and new roads and railways were made upon the frontier for the movement of troops. The whole of Baluchistan was brought under the rule of the British authorities. On behalf of the Viceroy, Sir Mortimer Durand went to Kabul, in 1893, and concluded an agreement there with regard to the boundary line between Afghanistan and India. Under this agreement the British were allowed to take control of some of the tribes living on the North-West frontier.

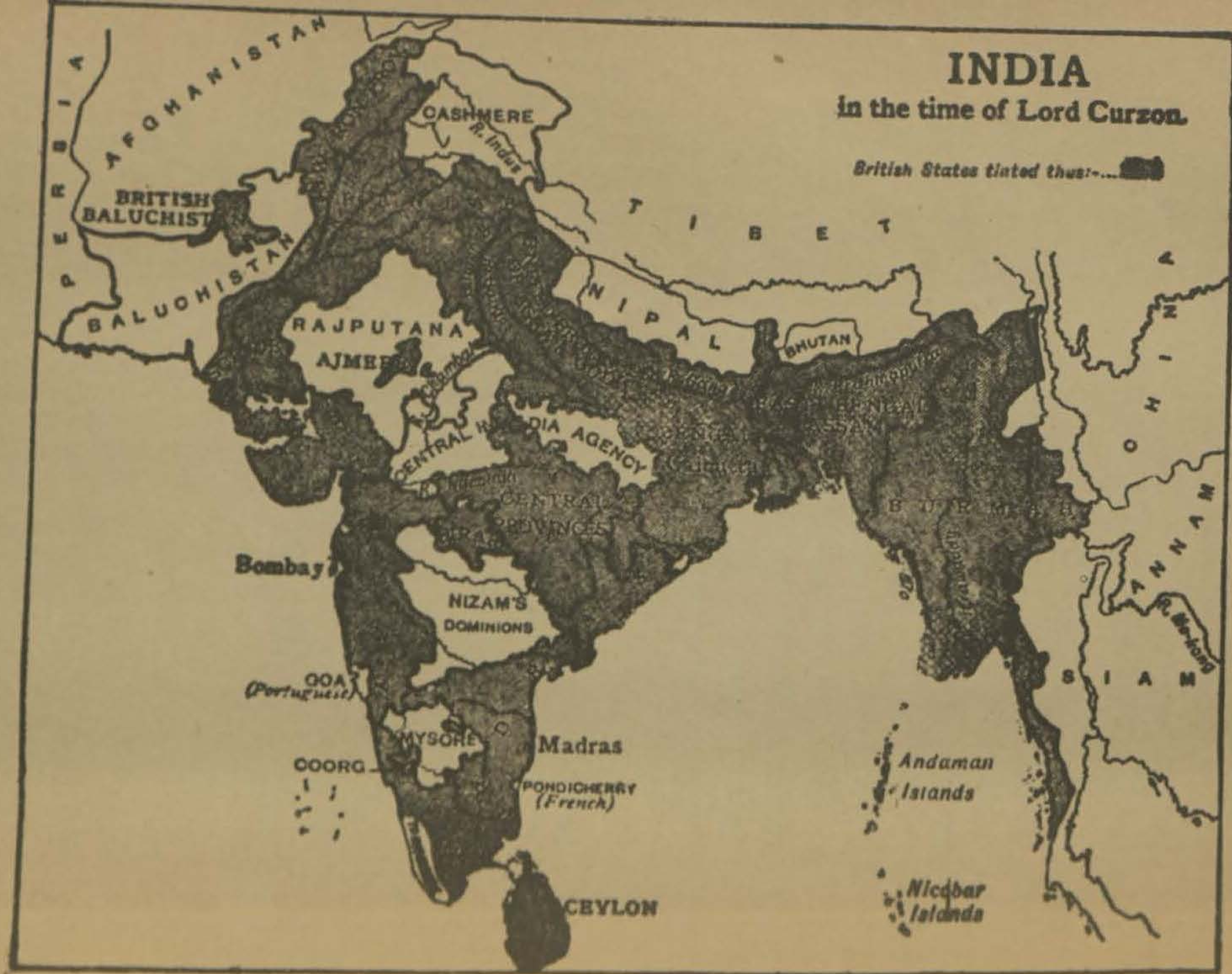
Tirah and Tochi Campaigns

When Lord Lansdowne completed his term of office in 1894, Lord Elgin became Viceroy. Meanwhile, the frontier tribes were highly alarmed by all the works which were being carried out on the borders or in the midst of their country. They saw new roads, railways and forts being built, and, after the Durand Agreement British officers began to mark out the new boundaries with pillars. The Afridis and their neighbouring tribes feared that they would soon be brought under the yoke of the British Government unless they fought against it.

In 1897, the tribes rose as a body, and declared war against the British. A large number of British troops were engaged in fighting the tribes. They marched through the tribal strong-holds of Tirah and Tochi, and blew up many towers in the villages. The cost of the Tirah and Tochi campaigns was very great on the Indian exchequer, and many lives were lost.

Lord Curzon

Lord Elgin was succeeded by Lord Curzon, who was the eleventh Viceroy of India. He was appointed Viceroy in 1899, but when his five years of office were ended he was asked by


INDIA
in the time of Lord Curzon.
British States tinted thus:-
PERSIA
AFGHANISTAN
BRITISH BALUCHIST
BALUCHISTAN
CASHMERE
R. Indus
TIBET
NIPAL
BHUTAN
CHINA
ANNAM
R. Me-kong
SIAM
BURMAH
RAJPUTANA
AJMER
CENTRAL INDIA AGENCY
CENTRAL PROVINCES
NIZAM'S DOMINIONS
Bombay
GOA (Portuguese)
MYSORE
COORG
Madras
PONDICHERRY (French)
CEYLON
Andaman Islands
Nicobar Islands

the British Government to continue as Viceroy for two more years. Lord Curzon resigned, however, in 1905.

The N.-W. F. P.

Many important changes were made in India by Lord Curzon. He wanted the frontier tribes to be friendly with the British Government, and he did not wish to frighten them or rouse their suspicion by building forts in their regions and sending foreign soldiers to guard them. Therefore he withdrew some of the British troops



from the outposts, and put them in charge of garrisons which consisted of tribesmen under British officers. Lord Curzon also cut off certain districts of the Punjab, notably Peshawar, Kohat, Bannu, Dera Ismail Khan and Hazara, combined them with certain regions in the frontier, and formed them into a new province called the North-West Frontier Province, placing it directly under the Viceroy.

On January 22, 1901, Queen Victoria died after reigning for sixty-four years. Her son, Edward VII, ascended the throne of England, and was proclaimed Emperor of India at a Durbar which was held at Delhi on January 1, 1903.

The Tibet Expedition

In 1904, Lord Curzon declared war on Tibet. The British Government believed that the Dalai Lama, who is the head of the Buddhists of Tibet and the real ruler of the country, was trying to enter into an alliance with Russia. A Russian envoy was reported to have arrived at Lhasa, the capital of Tibet. Lord Curzon wrote to the Dalai Lama that the British were anxious to maintain friendly relations with the Tibetans. The Dalai Lama did not reply to Lord Curzon's letter. A British expeditionary force was then sent into Tibet. It reached Lhasa almost without fighting, and then returned. The British then signed a treaty with China, in which the British Government agreed that the Chinese Emperor was the true suzerain of Tibet and that the Dalai Lama was under his control.

Partition of Bengal

Lord Curzon found that the vast province of Bengal could not be efficiently administered

and controlled by a single Lieutenant-Governor. In 1905, he divided Bengal into two, and created a new province called East Bengal and Assam. The capital of this province was declared to be Dacca. This came as a great relief to the Muslims of Bengal the majority of whom lived in East Bengal. They hoped that they would now be able to build Dacca into a centre of Muslim culture and education. But Hindus agitated against the Partition of Bengal, and later (in 1911) the British Government revised their decision, cut off Bihar and Orissa from Bengal, formed them into one province and East Bengal was joined again with the West Bengal.

CHAPTER 5

POLITICAL ORGANIZATIONS

While the British were engaged in consolidating their gains in India, and bringing Burma, Tibet and the frontier tribes under their rule Indians were busy organizing themselves into political bodies.

Indian National Congress

One such body was the Indian National Congress which, as a matter of fact, was founded on the initiative of an Englishman in 1885. The name of this Englishman was A. O. Hume, and he was a British civil servant in Bengal. Hume's main object in creating the Indian National Congress was to make it a vehicle of social reform. But the Congress soon became a political organization, and demanded self-government from the British through constitutional means.

A Hindu Body

At first, Muslims readily joined the Congress, because they felt that this would enable

them to be free of British overlordship. Before long, however, they discovered that there had arisen within the Congress a new school of thought, led by Bal Gangadhar Tilak, Bepin Chandra Pal and others who not only advocated violence to achieve political ends, but also sought to impose Hindu culture and way of life on the peoples of India.

Sir Syed's Warning

Sir Syed Ahmad Khan, during whose lifetime the Congress was founded (he died in 1898), had clearly foreseen the trend of events. He had warned Muslims against placing faith in the Indian National Congress. Sir Syed said: "The proposals of the Congress are exceedingly inexpedient for a country which is inhabited by two different nations...... Now suppose that all the English........ were to leave India........then who would be rulers of India? Is it possible that under these circumstances two nations—the Muslim and the Hindu—could sit on the same throne and remain equal in power? Most certainly not." In other words, Sir Syed advocated that effective safeguards should be provided for Indian Muslims to save them from being submerged by Hindus.

The Muslim League

When Muslims discovered that the Indian National Congress, though professing to be a

non-communal organization, was primarily a Hindu body, they thought of leading the battle of freedom under their own banner. A glimpse of the Hindu attitude had already been obtained by Muslims at the time of Lord Curzon's Partition of Bengal in 1905. Hindus of Calcutta had violently agitated against the Partition of Bengal in spite of the fact that Muslims had welcomed it with thanks-giving prayers.

Muslims Meet Minto

Indian Muslims, therefore, took two immediate decisions. Firstly, they led a deputation under the leadership of H. H. the Agha Khan to Lord Minto, in 1906. Lord Minto had succeeded Lord Curzon in 1905. The Muslim deputation told Lord Minto that if representative government were to be extended to India, constitutional safeguards should be provided for Muslims,



because under a "majority rule", Hindus would always remain in the majority owing to their numerical superiority. The deputation, therefore, asked for separate electorates, that is, that Muslims should elect their own representatives upon municipalities, rural

councils, and Provincial and Central Legislative Councils. Lord Minto expressed his agreement with the Muslim principle.

Aims of Muslim League

Secondly, later in the same year (1906), Nawab Viqar-ul-Mulk and the Nawab of Dacca convened a meeting of leading Indian Muslims at Dacca. At this meeting, the Muslim League came into being. A resolution was passed by the League which specified its aims as: (*a*) To protect and advance the political rights and interests of the Mussalmans of India, (*b*) to represent the needs and aspirations of the Mussalmans of India to the British Government, and (*c*) to prevent the rise among the Mussalmans of India of any feeling of hostility towards other communities without prejudice to the other aforementioned objects of the League."

The Muslim League was mainly responsible for the political awakening of Muslims in India. It helped to safeguard the rights of Muslims and to preserve their separate identity. However, in its early stages, the Muslim League was prepared to support the Indian National Congress in so far as the demand for the freedom of India as a self-governing country was concerned. On the other hand, the Indian National Congress began to look upon the League with distrust and sought to discredit it in Indian and British eyes.

CHAPTER 6

MORLEY-MINTO REFORMS

The Indian Councils Act

Conscious that the people of India—Muslims as well as Hindus—were gradually agitating for political rights and self-government, the British offered them certain constitutional concessions. Lord Morley was then Secretary of State for India in the British Parliament and Lord Minto was Viceroy. In 1909, the British Parliament passed the Indian Councils Act, embodying what are known as the Morley-Minto reforms.

The main feature of the Morley-Minto reforms was that the number of elected non-official members in the Provincial Councils became greater than the number of official members. Although administrative matters and budget could be discussed in these Councils, the Government was not bound to resign if any of its legislation was defeated by a majority vote. Another feature of the Reforms was that an Indian was allowed to sit on the Viceroy's Executive Council, and

two Indians (one Muslim and one Hindu) were selected to sit on the Advisory Council of the Secretary of State for India.

The League's Success

But the Morley-Minto Reforms were, above everything else, proof of the Muslim League's success. For the Reforms embodied the following demands made by the Muslims of India: (*a*) the right to elect their own representatives, (*b*) the right to elect their representatives by separate electorates, and (*c*) the right to representation in excess of their actual numerical strength, so that they should never be an ineffective minority.

A year after the Reforms were announced, King Edward VII died, and was succeeded by his son, George V. The same year, that is, in 1910, Lord Minto was succeeded by Lord Hardinge. During Hardinge's viceroyalty, King George and Queen Mary visited India, and a Durbar was held in Delhi on December 12, 1911. It was at this Durbar that two important announcements were made: firstly instead of Calcutta, Delhi became the capital of India: secondly, the Partition of Bengal, which was opposed by Hindus, was annulled.

Bengal Partition Annulled

The revocation of the Partition of Bengal came as a great shock to Muslims. They realized that unless they maintained a separate

identity, Hindus would press the British into destroying Muslims interests. The Nawab of Dacca, presiding over the sixth session of the Muslim League, in 1912, said: "The partition (of Bengal) gave us a great opportunity to bestir ourselves, and it awakened in our hearts the throbbings of a new national life which went pulsating through the various sections of our community in Eastern Bengal .... We felt sure that the people of East Bengal, particularly the Muslims, would be immensely benefitted by a sympathetic administration, easily accessible to them, and always ready to devote its time and attention exclusively to their welfare............ Our ill-wishers at once perceived that the partition would necessarily bring to the fore the long-neglected claims of the Muslims of East Bengal; and although we never got more than what was justly our due, what little we gained was so much loss to them."

Hindu Reaction

Encouraged by the British Government's annulment of the Partition of Bengal, Hindus, on the other hand, started agitating against the Morley-Minto Reforms, even though the Indian National Congress had generally accepted them. Hindus, both inside and outside the Congress, however, objected to the concession granted by the British to Muslims in the form of separate electorates.

CHAPTER 7

WORLD WAR I

The effects of the Morley-Minto Reforms had hardly begun to be felt, when the Great War of 1914 broke out. It is not possible to give even an outline of all the causes and of the course of the War. Briefly, World War I was fought between the Central Powers of Europe (Germany, Austria, Turkey and Bulgaria) on the one side, and the "Entente" Powers (the British Empire, France and Russia) on the other. In 1915, Italy joined the "Entente" Powers, and in 1917, the United States of America also entered the war on their side. The main cause of the War was the growing power of Germany and the German Kaiser's threat to control European economy.

India and the War

India helped the British with men and money. More than 200,000 Indians—Muslims and Hindus—fought alongside the British and their allies in France, Egypt, Palestine, Syria, East Africa and Iraq. On

November 11, 1918, the Central Powers laid down their arms, and an armistice was signed. In 1919, Treaty of Peace was signed at Versailles.

The Lucknow Pact

The War provided India with an excellent opportunity for pressing her demands for self-government. The Indian National Congress realized that without Muslim support it could not present an effective demand to the British Government. The Muslim League, on its part, felt that in the interests of the country it was necessary to make common cause with the Congress, provided that in so doing the rights of Muslims were not jeopardized. In 1915, the League and the Congress held their annual sessions at the same place, and approximately at the same time. Negotiations for a Congress-League settlement went on until 1916, when finally an agreement was reached at Lucknow. The Congress at last recognized the Muslim demand for separate electorates.

The Congress-League Pact of 1916, popularly known as the Lucknow Pact, had a far-reaching effect on British policy. The Government issued a declaration revising its previous attitude. Mr. Montague, the then Secretary of State for India, visited India in

1917, and, after an extensive tour of the country, prepared a Report which formed the basis of the Government of India Act passed by the British Parliament in 1919. This Act is popularly known as the Montague-Chelmsford Reforms. Lord Chelmsford was the fourteenth Viceroy, and had succeeded Lord Hardinge in 1916.

Montague-Chelmsford Reforms

According to the Montague-Chelmsford Reforms—that is, the Government of India Act of 1919—in place of the Imperial Legislative Council two new Councils were created: a Council of State of 60 members; and a Legislative Assembly of about 140 members, of whom 100 were to be elected. A Legislative Council was created in each Province. The Government of India continued its control of such subjects as posts, telegraphs, coinage, tariffs and military affairs. But other subjects, such as health, education and local government ,were placed under the control of Provincial Councils.

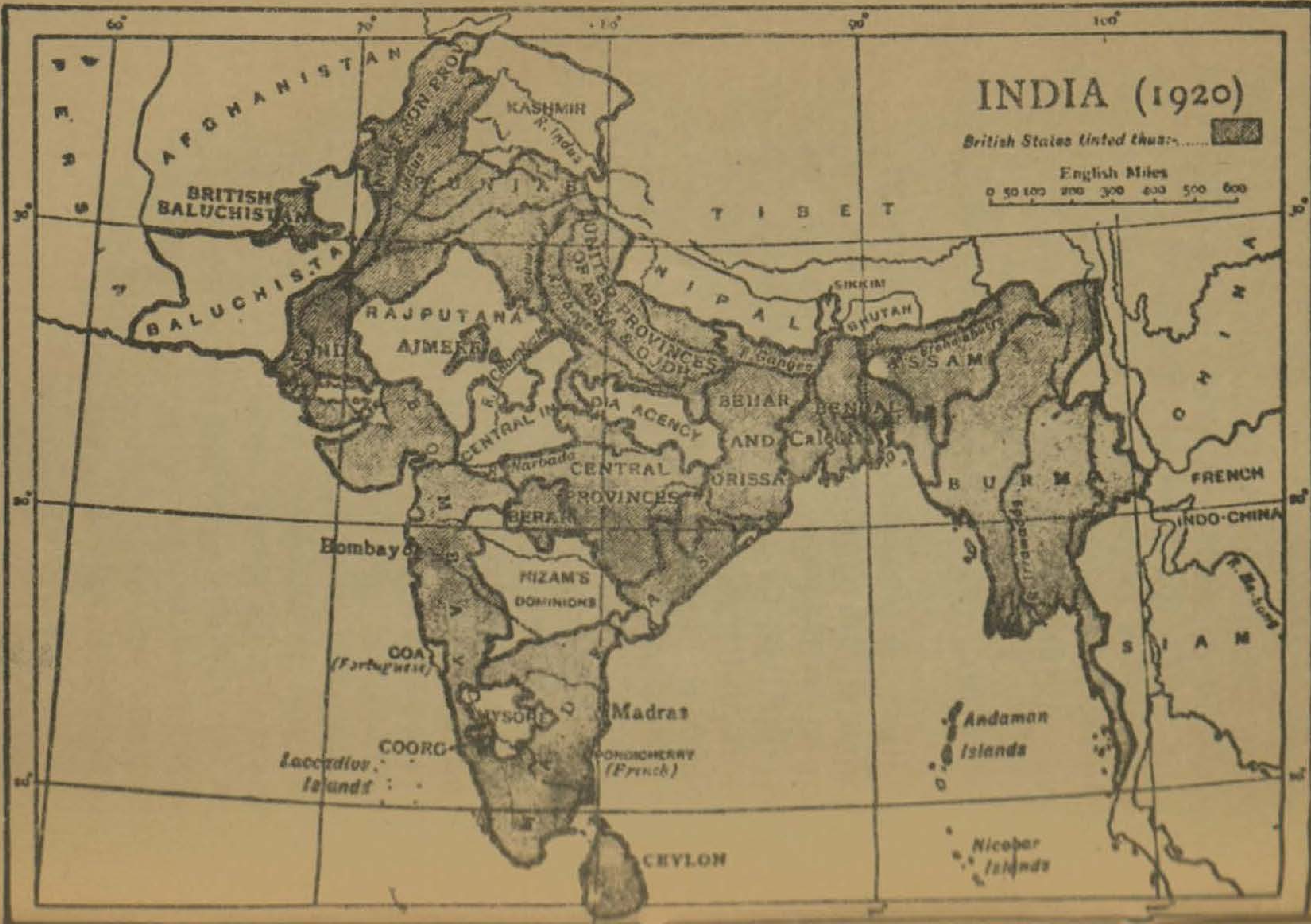
Khilafat Movement

The Montague-Chelmsford Reforms were full of great defects. They did not provide for entrusting the elected Councillors with sufficient responsibility, since important sub-

jects were still retained by the Central Council which was responsible entirely to the Secretary of State for India and the British Parliament. Meanwhile, the Versailles Peace Treaty had been followed by the Treaty of Serves in which the British and their allies had imposed far too many restrictions on the Sultan of Turkey. The bulk of Turkish territory was split up among the British and the French. Thus, disappointed with the Montague-Chelmsford Reforms and enraged at the British treatment of Turkey, the Muslims started an India-wide agitation, under the leadership of Maulana Muhammad Ali. This great Muslim was born in 1878, and was educated at Aligarh and Oxford. He was assured of a distinguished career in Baroda State, but abandoned it in 1910 to fight the cause of the Muslims of India. He edited the English weekly "Comrade", in which he inspired his countrymen to great deeds.

Non-Co-operation Movement

While Muslims were agitating, and the Khilafat Movement was in progress, the Indian National Congress, under the leadership of Mahatma Gandhi, who had just returned from South Africa, started a Non-Co-operation Movement against the British. Thousands of Muslims courted arrest. Still many more were flung into jail. Maulana


INDIA (1920)
British States tinted thus:-
English Miles
0 50 100 200 300 400 500 600
AFGHANISTAN
BRITISH BALUCHISTAN
BALUCHISTAN
KASHMIR
R. Indus
TIBET
NIPAL
SIKKIM
BHUTAN
RAJPUTANA
AJMERE
UNITED PROVINCES OF AGRA & OUDH
R. Ganges
CENTRAL INDIA AGENCY
R. Narbada
CENTRAL PROVINCES
BERAR
BEHAR AND ORISSA
BENGAL
Calcutta
ASSAM
BURMA
R. Irrawaddy
FRENCH INDO-CHINA
CHINA
SIAM
Bombay
NIZAM'S DOMINIONS
GOA (Portuguese)
MYSORE
COORG
Madras
PONDICHERRY (French)
Laccadive Islands
CEYLON
Andaman Islands
Nicobar Islands
60°
70°
80°
90°
100°
30°
20°
10°



Muhammad Ali and his brother, Maulana Shaukat Ali, were also interned. The Moplah (Muslim) peasants of Malabar rose in rebellion, waged a heroic war, but were brutally suppressed. This combined Hindu-Muslim upsurge shook the foundations of British rule in India. But as months passed by, it gradually dawned on Hindus that the spirit of freedom born among Muslims might, after all, give Indian Muslims the upper hand. All of a sudden, therefore, Mahatma Gandhi called off the Non-Co-operation Movement in 1922. Muslims were thus deserted by Hindus. The same year, the Turks themselves, under Mustafa Kemal, abolished the Caliphate, so that the basis for the Khilafat Movement ceased to exist.

Muslims were sorely disappointed with Hindus. Their suspicions were aroused. Even Maulana Muhammad Ali, later, changed his views on Mahatma Gandhi, and said, on one occasion: "We refuse to join Mr. Gandhi, because his movement is not a movement for the complete independence of India, but for making the 70 millions of Indian Muslims dependents of the Hindu Mahasabha."

The Third Afghan War

Meanwhile, finding India in a state of turmoil created by the general agitation of Indians, the Afghans tried to advance upon Indian territory. On February 19, 1919, Amir Habibullah was murdered at Jalalabad. After a brief conflict, his son Amanullah Khan ascended the throne. Led by the idea of unrest in the country, Amanullah Khan invaded India. After a short brisk war in which the Afghans had the upper hand peace was concluded but the Mahsuds and other tribesmen prolonged the actual fighting till September 1921.

CHAPTER 8

ROUND TABLE CONFERENCES

Further proof of Hindu designs against Muslims was furnished after the termination of the Non-Co-operation and the Khilafat Movements. In the Government of India Act of 1919 it was provided that after ten years a Parliamentary Commission would visit India and find out how the Act had worked in the country.

The Nehru Report, 1928

On the eve of the arrival of the Commission, the Indian National Congress, the Muslim League and other political parties in India agreed to appoint a Committee which would draft proposals to be presented jointly by Muslims and Hindus to the Commission. The chairman of this Committee was Pandit Moti Lal Nehru, father of Pandit Jawahar Lal Nehru, hence the report submitted by it is called the Nehru Report. The Nehru Report drafted a constitution for India which deliberately aimed at destroying Muslim rights and claims. In provinces, like Bengal

and the Punjab, where Muslims were in the majority, the Nehru Committee's recommendations sought to give Hindus more power than to Muslims. Completely disregarding the Congress-Muslim League Lucknow Pact, the Nehru Committee reduced the representation of Muslims in the Central Legislature to less than even one-third of the total seats. Hindu designs were thus exposed, and Muslims refused to associate themselves with the Nehru Report.

Jinnah's "Fourteen Points"

When, therefore, the Parliamentary Commission, under Sir John Simon, visited India in 1928, the great Muslim leader, Muhammad Ali Jinnah, presented to it, on behalf of the Muslim League, his famous "Fourteen Points". The more important points were: the future constitution of India should be federal, with residuary powers vested in the Provinces; Sind and Baluchistan should be created separate Provinces; a uniform measure of autonomy should be granted to all Provinces, including the North-West Frontier Province, Sind and Baluchistan; Muslim representation on the Central Legislature should not be less than one-third; subject to voluntary renunciation, communal representation by means of separate electorates should continue; no Cabinet, Central

or Provincial, should be formed without there being a proportion of one-third Muslim Ministers; Muslim majorities in the Bengal and Punjab Council should be maintained; and the constitution should embody adequate safeguards for the protection of Muslim religion, culture, etc.

The demands of the Muslim League were openly condemned by the Congress. But nothing could deter the great leader, Muhammad Ali Jinnah, from pressing forward his points. The Parliamentary Commission, which is generally known as the Simon Commission, went back to the United Kingdom fully aware of Muslim aspirations.

Round Table Conferences

The Simon Commission submitted its Report to the British Parliament in 1930. It suggested the grant of autonomy to Provincial Governments within their own spheres, with a Central Federal Council for certain all-India subjects and a Council for Greater India containing representatives of the Indian Princes and of British India. The British Government, however, decided to call a Round Table Conference, and invited Indian leaders and representatives of prominent parties of the country to it. But Mahatma Gandhi had, meanwhile, started his Non-

Co-operation Movement again, demanding complete independence for India. The First Round Table Conference was, thus held without the presence of Congress leaders.

However, on the persuasion of Lord Irwin (later Viscount Halifax) who had succeeded Lord Reading as Viceroy in 1926, Mahatma Gandhi agreed to attend the Second Round Table Conference in London, which was held in 1931. But no agreement was reached. In 1932, the Third Round Table Conference was held. Once again, the Congress refused to participate in the Conference, in spite of the efforts of Lord Willingdon, who had succeeded Lord Irwin as Viceroy in 1931.



Thus all attempts at bringing about an agreement between the rulers and the ruled failed, and the British Government decided to chalk out the destiny of India through the efforts of British constitutional experts.

CHAPTER 9

GOVERNMENT OF INDIA ACT, 1935

Since all the Round Table Conferences had failed to achieve substantial results, the British Government set up a Joint Select Committee of both Houses of Parliament to consider proposals for a new constitution of Government of India. Finally, the new constitution, known legally as the Government of India Act, 1935, was passed by Parliament and signed by King George VI on August 2, 1935.

India in 1935

The India Act was complex, and it is only possible to mention here the most important points. It dealt with Princely States, as well as with the Provinces included in British India. But Burma was to be separated from India. British India, excluding Burma and the Princely States, had in 1935 an area of about 865000 square miles. There were 11 Provinces under Governors and six small areas known as Chief Commissioners' Provinces. They contained a population of 260

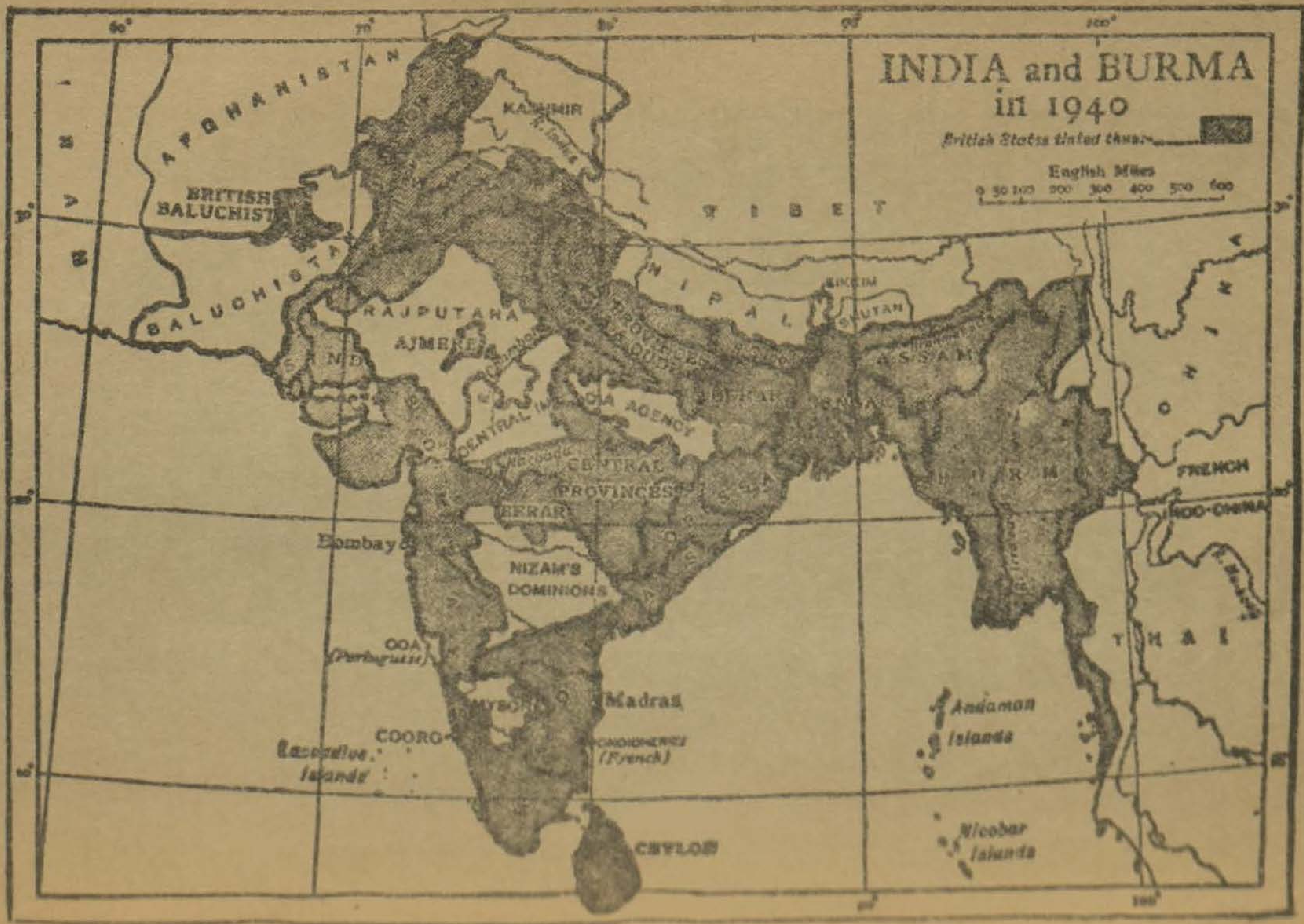
millions. There were more than 600 Princely States, with total area of about 700,000 square miles. Their total population was about 80 millions.

The Government of India Act 1935, provided an all-India Federation which would include all the Provinces and such Princely States as voluntarily acceded to the Federation. The legislation therefore fell into two parts. The first part dealt with the Central Federal Legislature in which both the States and the Provinces were to be represented. The second dealt with the self-government or autonomy of the Provinces.

The Federal Legislature

The Federal Legislature was to be the Central Parliament of India. It was to consist of two Chambers: (1) the Council of State and (2) the House of Assembly. The Council of State was to contain 156 representatives of British India and 104 representatives of Indian States. It was a permanent body, but one-third of its members were to retire each year.

The British India representatives of the Hindu, Muslim and Sikh communities were to be directly elected by their respective communities. The representatives of the


INDIA and BURMA
in 1940
British States tinted thus
English Miles
0 50 100 200 300 400 500 600
AFGHANISTAN
BRITISH BALUCHISTAN
BALUCHISTAN
KASHMIR
TIBET
NIPAL
SIKKIM
BHUTAN
RAJPUTANA
AJMERE
SIND
CENTRAL INDIA AGENCY
CENTRAL PROVINCES
BERAR
ASSAM
BURMA
CHINA
FRENCH
INDO-CHINA
THAI
Bombay
NIZAM'S DOMINIONS
GOA (Portuguese)
Madras
(French)
COORG
Laccadive Islands
Andaman Islands
Nicobar Islands
CEYLON

Anglo-Indians, Europeans and Indian Christians were to be elected by members of those communities who were members of the Provincial Legislative Councils or Legislative Assemblies. According to their rank and importance, Princely States were to appoint one or more representatives. The lesser States were to be joined together into groups which were to nominate the representative of each group in turn.

Central Legislative Assembly

The second Chamber in the Federal Legislature was the House of Assembly. It was to consist of 250 representatives of British India and 125 representatives of Princely States. It could continue for five years. The representatives of the Hindu, Muslim and Sikh communities were to be elected by the representatives of those communities in the Provincial Assemblies. The representatives of the Anglo-Indian, European and Indian Christian communities were also to be elected by the representatives of those groups in the Provincial Assemblies. Representatives of commerce, landholders, and labour were also to be elected by special electorates. The larger Indian States and groups of lesser States were to appoint representatives in numbers proportionate to their population.

Both these Chambers of the Federal Legislature would receive and discuss the whole of the budget of the receipts and expenditure of the Central Government, and had power to assent to or to refuse the grants demanded. The following were the chief subjects regarding which the Federal Legislature had legislative power: military affairs, treaties with other countries, currency, posts and telegraphs, railways, shipping, customs, mines, lighthouses, census. The Governor-General had power to overrule the decision of the Legislature. On other matters the Legislature's decision was to be final and thus it had control over public revenue and expenditure. The Governor-General was also to have special powers in the case of a breakdown of the constitutional machinery and for the preservation of peace and the financial stability of the Federal Government.

The Provincial Legislatures

The principle that each Province should govern itself, as far as that is possible in a Federation, was accepted in the India Act. This was called "Provincial Autonomy". In each of the six Provinces: Madras, Bombay, Bengal, the United Provinces, Bihar and Assam, there were to be two Chambers known as the Legislative Council and the Legislative Assembly.

In each of the other five Provinces: the Punjab, the Central Provinces, the North-West Frontier Province, Orissa and Sind, there was to be a Legislative Assembly only.

The Legislative Assemblies in all Provinces were to continue for five years. The number of representatives of each community in the Legislative Assembly of each Province was settled by communal proportion. The representatives of each community were to be elected by the community they represented. The number of voters was increased as larger numbers of people became qualified to vote.

Provincial subjects

Except in all-India matters reserved for the Federal Legislature, each Province was governed by its Legislature. The following were the chief subjects which Provincial Legislatures dealt with: public order, administration of justice, police, public works, local government, public health, education, irrigation works, agriculture, forests, fisheries, land revenue and taxes on agriculture and on lands, professions and minerals.

The Governors of Provinces had power to deal with emergencies when peace, good government or rights of minorities were in danger.

Congress and League Reactions

The Federal part of the Act never came into operation. The League and the Congress rejected it outright. The Provincial part was enforced in 1936-37. The League agreed to work out the Provincial part "for what it was worth". The Congress rejected the entire Act, but took part in the elections, and, after a period of intransigence, agreed to form Ministries in Provinces where it had been returned in a majority.

CHAPTER 10

THE CONGRESS IN POWER

When in July 1937, the Congress High Command ordered the acceptance of the Provincial part of the Government of India Act, 1935, Congress ministries assumed office in seven out of the eleven Provinces: Madras, Bombay, the Central Provinces, the United Provinces of Agra and Oudh, Bihar, Orissa and the North-West Frontier Province. Then followed a reign of dictatorship of the Congress High Command.

League's Offer Rejected

The Muslim League offered to co-operate with Congress ministries, but the latter flatly rejected the League's offer. The Congress said that it would not accept in the ministries any non-Congressman. The attitude of the Congress, intoxicated with power, was symbolized by the slogan "Sign the Congress pledge or go". The Muslim League was not prepared to accept this position, because it meant that instead of sharing power and responsibility as partners, Muslims would be

reduced to a state of subordination to the Congress High Command. It was all the more difficult to accept this position, as in elections to the Provincial Legislatures the majority of the seats from Muslim constituencies had been won by Muslim League candidates against those of the Congress.

Congress Dictatorship

Congress policy, at this stage, had three objectives: first , to strengthen opposition to the British connection so as to achieve complete independence; secondly, to absorb minority parties, especially the Muslim League; and thirdly, to create a situation where the Congress would be able to control the Federal Government at the Centre when it was established and in which the Indian States were represented. In other words, the Congress aimed at establishing dictatorship.

Congress Technique

The methods adopted by the Congress to achieve complete control of the country were: first, creating dissension in the Indian States through the Congress organization; secondly, disruption of non-Congress ministries and their replacement by Congress ministries; thirdly, mass contact with Muslims in order to wean them away from the League; and

fourthly, rigid control of Congress ministries by the Congress High Command which was dominated by Caste Hindus. It was thus obvious that far from sharing self-government with other parties, Congressmen were determined to establish majority rule in the country, which meant in effect that Hindus, who constituted the majority, were to replace the British as the sole rulers of India.

Hindus attack Muslim Culture

Side by side with these developments, came another eye-opener. With the coming of Congress ministries to power, the Hindu masses began to feel that Hindu Raj had been established. They were encouraged in this attitude by the Congress. They tried to thrust on India the Hindu National Anthem, which referred to Hindu idols and was therefore repugnant to Muslims. They sought to impose the Congress Party Flag as the flag of whole India. The Urdu language was gradually being replaced by Hindi. In schools, while the philosophy of Hinduism and the merits of Hindu culture were taught, students were not given any opportunity to learn about the Holy Prophet, or the heroes and achievements of Islam. Muslim rule in India was represented as a period of bloodshed and tyranny.

Muslims Persecuted

Under compulsion, Muslim students were asked to worship the image of Mahatma Gandhi whom Hindus regarded as a semi-god. Efforts were made to stop cow-slaughter, since Hindus worshipped cows. Butchers were assaulted. Muslim shops were boycotted. Muslim villagers were prevented from using village wells. Celebration of Muslim religious festivals was discouraged. There were serious riots in many towns in Congress Provinces where Muslims suffered heavy loss of life and property. The entire economic life of the Muslims was thus dislocated. Muslim League leaders protested to the Governors of the Provinces, but they turned a deaf ear.

The Pirpur Report

These facts, amply proving Congress misrule and Hindu persecution of Muslims in Provinces with Congress ministries, have been recorded by the Enquiry Committee appointed by the Muslim League to tour the country and find out the truth about Hindu harassment of Muslims. The findings of this Committee were published in 1938 in the Pirpur Report. The Raja of Pirpur was the chairman of this Enquiry Committee. These facts are also available in the Sharif Report,

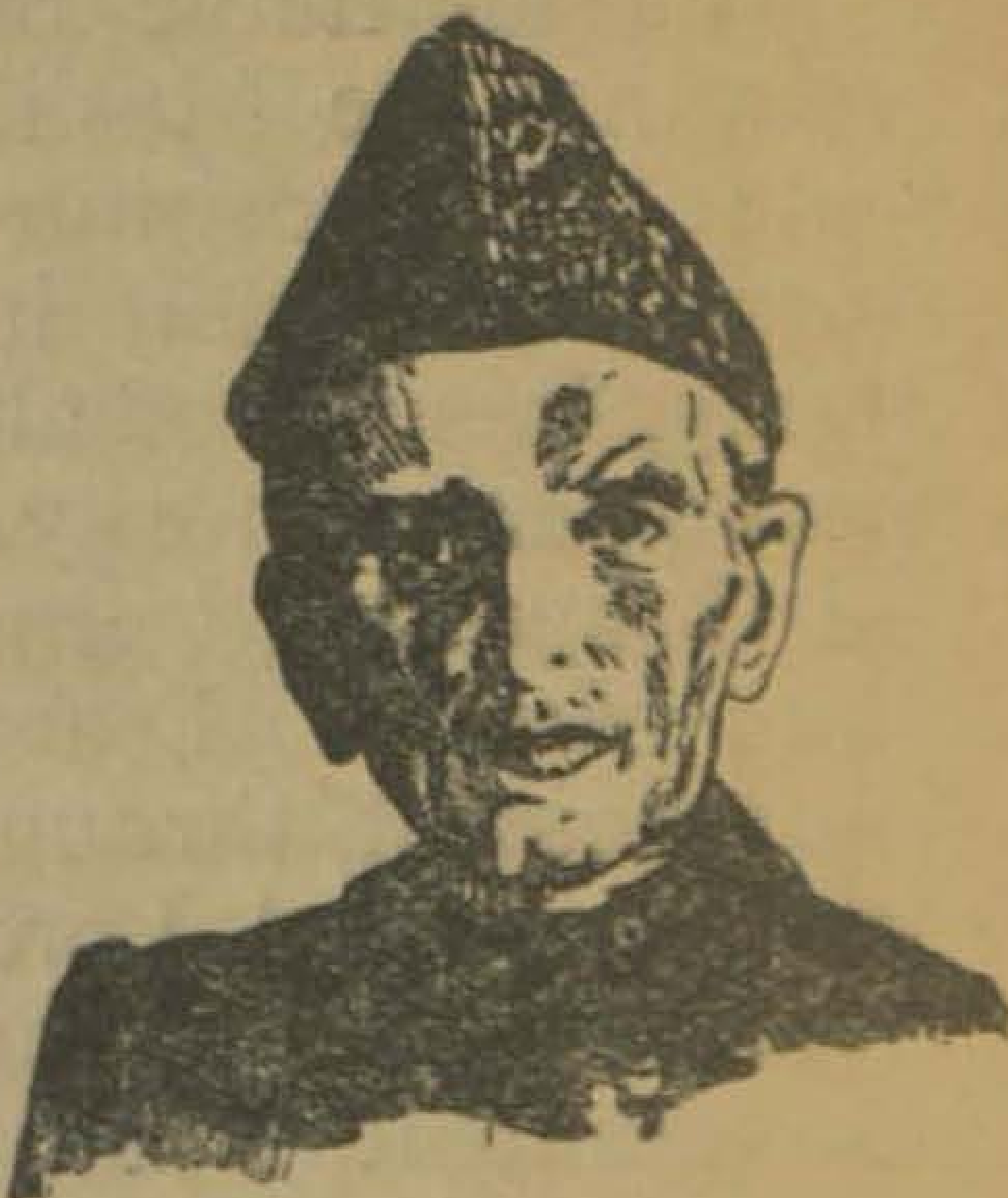
published in 1939, and the pamphlet entitled "Muslim Sufferings under Congress Rule", published in 1939 by Mr. A. K. Fazlul Haq, once Premier of Bengal.

League's advice to British

The inevitable result of Congress "rule" was that the Muslims of India reconsidered what their position would be under an all-India Federation in which they appeared likely, in spite of all safeguards, to become a permanent minority under a Hindu-dominated Congress government. In August 1939, the Muslim League advised the British Government, through Lord Linlithgow, who had succeeded Lord Willingdon in 1936, to abandon finally the Federal part of the Government of India Act, 1935.

CHAPTER 11

THE QA'ID-I-AZAM



Faced with the intolerable situation created by Congress oppression, which really meant Hindu domination, the Muslims of India placed their fate in the courageous and never-faltering hands of Mr. Muhammad Ali Jinnah, President of the Muslim League. The 100 million Muslim of India were now solidly behind this tall and stately figure, whom they called with one voice "the Qa'id-i-Azam"—the Great Leader.

His Birth

Muhammad Ali Jinnah was born in Karachi on December 25, 1876. He belonged to a wealthy merchant family. As a boy, Jinnah first attended the Gokuldas Tej Primary School in Bombay. When he went back to Karachi, he joined the Sindh Madressa and

later the Mission High School, from where he went to the Bombay University.

His Education

Jinnah's father wanted him to enter the family business. But an English friend of his father, Sir Frederick Croft, was so certain that the young Muhammad Ali Jinnah showed promise of a great future that he asked the father to allow the boy to go to England for further education. Jinnah was then sixteen years old, and he sailed for London, the first step on a long road which was to lead him to high position and an unforgettable place in history. In London he joined Lincoln's Inn, and in 1896, when he was twenty years old he became a lawyer with great success, giving proof of his astute mind.

Meeting with Naoroji

Jinnah stayed in England for four years, and during this time he studied with careful interest the way in which the British Parliament worked and passed laws for the governance of the land. Mr. Dadabhoy Naoroji, who was also in England at that time, was trying to win a seat in Parliament. Jinnah helped him in his election campaign and Dadabhoy became the first Indian to win a seat in the British Parliament.

His Career

In 1896, Jinnah started to practise as a lawyer in Karachi. A year later he moved to Bombay where he hoped to find a wider field for his talents. This young lawyer was soon noticed by Mr. MacPherson, who was then the Acting-Advocate General of Bombay, and he asked him to study in his office. In 1900, Jinnah acted for a few months as a Presidency Magistrate. The efficiency with which he conducted the court won him the praise of Sir Charles Olliphant, who was Judicial Secretary to the Bombay Government. Sir Charles offered him a post carrying a salary of Rs. 1,500 a month: but Jinnah turned the offer down. He preferred to practise on his own. Soon he became a leading lawyer of the Bombay Bar. A tall man, always well-dressed, Jinnah had a fine presence, a strong, powerful voice and great eloquence.

His Public Life

In 1906, Jinnah acted as Private Secretary to his old friend, Dadabhoy Naoroji, who was then President of the Indian National Congress. In 1909 he was elected by the Bombay Presidency Muslim Constituency as its representative on the Viceroy's Legislative Council, where he attracted considerable notice, and was the first to pilot through a private member's bill. In 1913, the Viceroy

asked him to stay on in his position so that he could help to make the Validation of Muslim Wakfs Bill into law. The brilliance with which Jinnah carried this through won him praise from all sides and the gratitude of Muslims in particular.

Joins the League

In 1913, Jinnah became a member of the Muslim League, while, at the same time, he retained his membership of the Congress. In 1914, he led the Congress Delegation to England. When he returned to India, he spent the next few years in attempting to bring about an understanding and close alliance between the League and the Congress. He was President of the Muslim League at the time of the Lucknow Pact of 1916. Until the Congress leaders' anti-Muslim mentality was laid bare before him and his suspicions were roused, Jinnah tried to work for Muslim interests in co-operation with the Indian National Congress.

Demands Safeguards for Muslims

However, as early as 1916, he had realized that the future of Muslims in India would not be happy until they were provided with

effective constitutional safeguards. As President of the Muslim League, in 1916, he said in his presidential address: "A minority must, above everything else, have a complete sense of security before its broader political sense can be evoked for co-operation and united endeavour in the national tasks. To the Mussalmans of India that security can only come through adequate and effective safeguards as regards their political existence as a community."

An Independent Thinker

Jinnah was a man of profound convictions and a great lover of independence. He refused to be led into changing his views merely because it was the popular fashion to do so. While the Indian National Congress agitated against the Montague-Chelmsford Reforms of 1919, Jinnah alone advocated that these should be worked out even though they were inadequate. He continued therefore as member of the Central Legislative Assembly, leading an independent Muslim party, and became the most skilful parliamentarian in history.

Revives Muslim League

When the Khilafat Movement ended, and Muslims felt completely at sea, it was Muham-

mad Ali Jinnah who fought valiantly to revive the Muslim League after 1922. On the arrival of the Simon Commission in India in 1928, the Muslim League presented to it the famous "Fourteen Points" which were drafted by Jinnah, and which, for the first time, clearly enunciated the Muslim view point to the British Government. At the Round Table Conferences, between 1930 and 1932, Jinnah brilliantly presented the case of Muslims of India. He stayed back in England to watch personally the preliminary stages of the Government of India Act of 1935, when it was being discussed in the British Parliament.

Saviour of Indian Muslims

On his return from England in 1934, he toured India, planning and preaching in the hope that Muslims would rally round the Muslim League, and compel the Congress and the British Government to accept Muslim co-operation in working the Government of India Act, 1935. But his worst fears materialized, and the Congress let loose a reign of repression of Muslims on forming ministries in the Provinces in 1937. It was at this juncture that the Muslims of India turned to Muhammad Ali Jinnah for saving them from Hindu persecution. Under his resolute and fearless leadership, the Muslim

League accepted the Hindu-dominated Congress' challenge. With untiring energy, endless determination and boundless resourcefulness, Muhammad Ali Jinnah saved the Muslims of India from the Hindu grip. With one accord, Muslims called him their Qa'id-i-Azam, and followed him full of faith and without fear. He proved himself to be their saviour. How that was accomplished will be related in the succeeding Chapters.

CHAPTER 12

THE PAKISTAN MOVEMENT

The aggressive tactics of the Congress and their Hindu followers challenged Muslim pride and self-interest. Every Muslim in India began to ask himself the question a few months after Congress ministries were formed in the Provinces: "Is it merely a change of masters which self-government is bringing to Muslims —masters, too, who are not only partial but intent upon destroying all that Muslims value most?"

The answer to this question was provided by Qa'id-i-Azam Muhammad Ali Jinnah. For the next three years, between 1937 and 1940, while Congress ministries were seeking to wipe out Muslim culture and heritage, the Qa'id-i-Azam set himself the task of re-organising the Muslim League and over-hauling its machinery. He passionately urged the Muslims of India to rely entirely on themselves. And then, in March 1940, at the annual session of the League held in Lahore a historic resolution was passed which demanded the partition of India.

The Lahore Resolution

The Lahore Resolution stated: "That no constitutional plan would be workable in this country or acceptable to Muslims, unless it is designed on the following basic principles, namely, that geographically contiguous units are demarcated into regions which should be so constituted, with such territorial adjustments as may be necessary, that the areas in which the Muslims are numerically in a majority, as in the north-western and eastern zones of India, should be grouped to constitute 'Independent States' in which the constituent units shall be autonomous and sovereign.

"Adequate, effective and mandatory safeguards should be specifically provided in the constitution for minorities in these units and in these regions for the protection of their religious, cultural, economic, political, administrative and other rights and interests in consultation with them; and in other parts of India where the Mussalmans are in a minority, adequate, effective and mandatory safeguards shall be specifically provided in the constitution for them and other minorities for the protection of their religious, cultural, economic, political administrative and other rights and interests in consultation with them."

Meaning of Resolution

In concrete form this Resolution meant that the Muslim-majority Provinces of the Punjab, Sind, the North-West Frontier Province, Baluchistan and East Bengal should be separated from the rest of India and grouped together as an independent State to be known as Pakistan. The comparative population figures of Muslims and non-Muslims in British India in 1941 were as follows:

Province	*Muslims*	*Non-Muslims*	*Total Population*	
		Millions		
Punjab ..	16.2	12.2	28.4	Pakistan areas
Bengal ..	33.0	27.3	60.3	4,11,000
Sind ..	3.2	1.3	4.5	Muslims .. 55.1
N.-W.F. Province ..	2.7	.3	3.0	Non-Muslims 41.1
				96.2
Madras ..	3.9	45.4	49.3	
Bombay ..	1.9	18.9	20.8	The rest of British India.
United Provinces ..	8.4	46.6	55.0	Muslims .. 23.2
Behar ..	4.7	31.6	36.3	Non-Muslims 173.
Central Provinces ..	0.7	16.1	16.8	197.1
Assam ..	3.5	6.7	10.2	
Orissa ..	0.1	8.6	8.7	

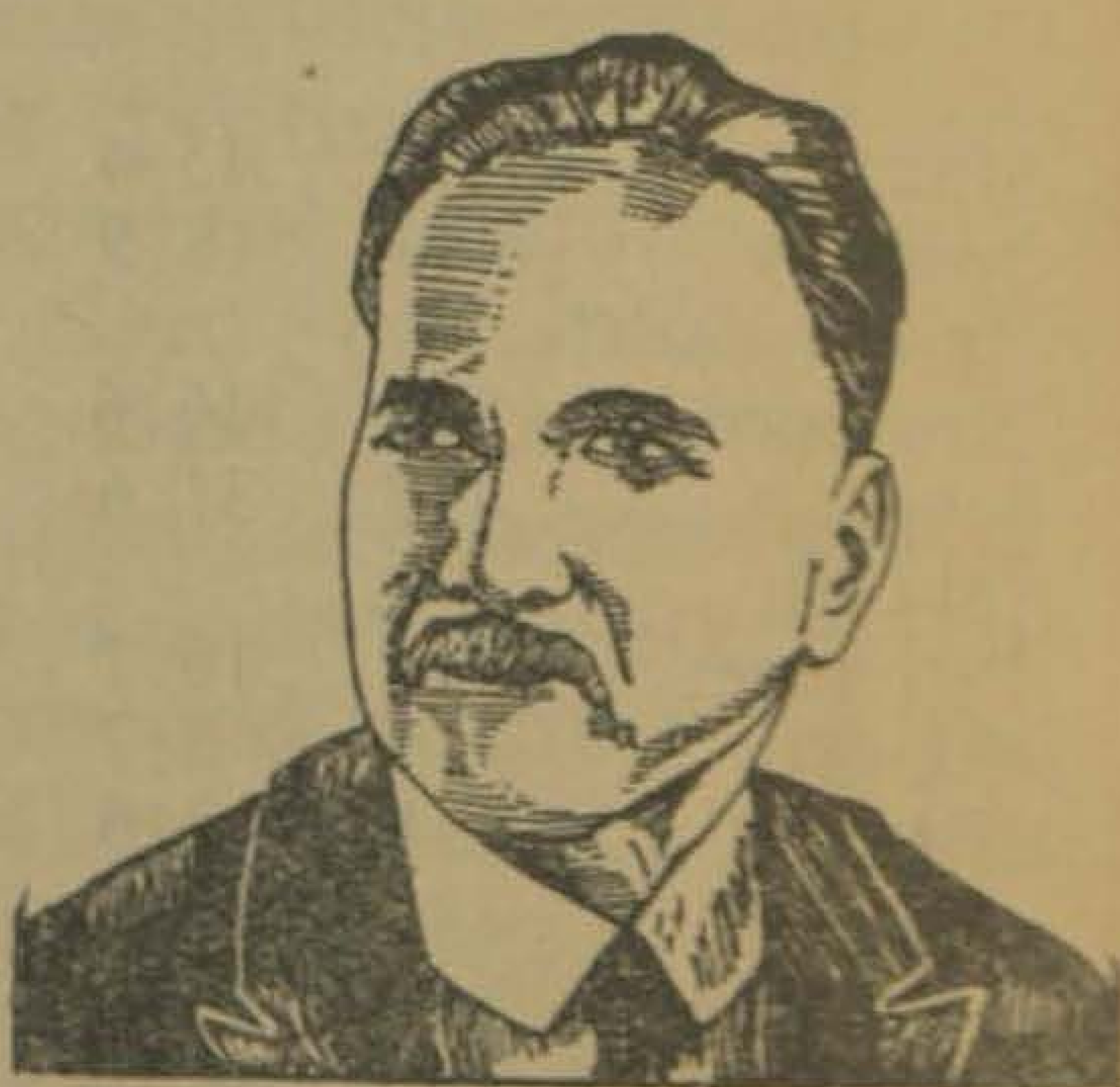
The above figures did not include the Indian States which had a population of 93 million, of which Muslims were 12.7 million.

The Qa'id's Address

In his presidential address at the Lahore session of 1940, the Qa'id-i-Azam said: "The Hindus and Muslims belong to two different religious philosophies, social customs, literatures. They neither inter-marry nor inter-dine, and indeed they belong to two different civilizations which are based on conflicting ideas and conceptions.........To yoke together two such nations under a single State, one as a numerical minority and the other as a majority, must lead to growing discontent and final destruction of any fabric that may be so built up for the government of such a State."

The Poet Iqbal

It was, however, the famous poet-philosopher, Dr. Sir Muhammad Iqbal who, had for the first time, visualised the idea of a single State for predominantly Muslim units of north-west India. In his presidential address at the Allahabad session of the Muslim League



in 1930, he had declared: "I would like to

see the Punjab, the North-West Frontier Province, Sind and Baluchistan welded into a single State. Self-government within the British Empire or without the British Empire appears to me to be the final destiny of the Muslims at least of north-west India............It is clear that, in view of India's infinite variety in climate, races, languages, creeds and social systems, the creation of autonomous states based on unity of language, race, history, religion and identity of economic interests is the only possible way to secure a stable constitutional structure in India..........It was indeed because it would solve the communal problem that Muslims demanded a Federation, but it must be really a Federal, not a unitary system in disguise........I would never advise the Muslims of India to agree to a system, whether of British or of Indian origin, which virtually negates the principle of true Federation or fails to recognize them as a distinct political entity."

It is thus clear that Allama Iqbal wanted a single State comprising the Muslim-majority Provinces in the north-west with a general readjustment of Provincial boundaries within a nominal all-India federal, not a unitary, system.

The Name Pakistan

The name "Pakistan" was used for the first time in January 1933 by the Pakistan National Movement—a Muslim students' organization in the United Kingdom—to designate north-west India as a completely separate State. Later the promoters of this movement advocated the carving out of similarly separate States in Bengal and Hyderabad (Deccan).

Pakistan becomes Muslim Goal

Thus even before the Lahore Resolution was adopted, various Pakistan schemes were before Muslims, and support was being actively sought by their advocates. But it was in March, 1940, that, for the first time, a responsible body like the Muslim League officially adopted the scheme as enbodied in the Lahore Resolution, at a session attended by as many as 100,000 members. Henceforth, Pakistan became the goal of the Muslims of India. In fact, Pakistan became an article of faith with the Muslim masses.

CHAPTER 13

THE CASE FOR PAKISTAN

Whatever may have been the professed policy of Congress leaders, there was no doubt that the idea of revenge, fed and fostered by biased accounts of Muslim rule in India by foreign historians, had come to stay in the minds of educated Hindus as well as the Hindu masses. The "Ram Raj" which was proclaimed and practised by the Congress during their ministries in the Provinces under the 1935 Act revived in the Muslim mind a strong sense of insecurity.

Threat of Extinction

Muslims had become conscious that as a people they were entirely different from Hindus and that Pakistan alone could save their existence as a separate entity by giving them their own national State where they would be free from the threat of an all-out merger or extinction under Hindu Raj. It would convert them from a minority in a larger State to a majority in a smaller State where they could live and develop according to their

own genius. It would also give them an independent international status.

Hindu Nationalism

By reason of their numerical majority in undivided India, military power would have been in the hands of Hindus who could have used it so as to reduce the strength of Muslims in the armed forces. This would have given Hindu Raj the ultimate sanction of absolute military power. By the creation of Pakistan not only would Pakistan save her manpower, but also check the expansionist designs of an aggressive Hindu nationalism.

Economic Freedom

Pakistan alone could enable Muslims to re-establish their economic life. In an undivided India, Hindus would have continued and strengthened their economic hold over all parts of the country. Even in Muslim areas, almost the entire trade, banking and industry were monopolized by Hindus. Muslims had become mere suppliers of raw materials and consumers of manufactured goods. The profits were pocketed by Hindu capitalists and middlemen. Even more disastrous than economic exploitation by highly industrialized Britain was the continuous exploitation of Muslim agriculturists and artisans by Hindu

merchants and money-lenders. The Muslim masses were always in debt and poor. Industrialization in pre-partitioned India was fostered in all Provinces except those which were predominantly Muslim. Pakistan would put an end to this exploitation, establish and protect its own industries, and thus guarantee a more balanced economy.

Religion and Culture

Muslims could not barter away their religion, culture and way of life for which they had a proud attachment, for any material benefits, political or economic, that there might have been in an undivided India. In Pakistan alone could Muslims live up to the ideals of Islam, and retain and develop the sense of self-respect and pride which is their historic heritage.

Savarkar's Views

The case for Pakistan was, in fact, amply justified by the leader of the Hindu Mahasabha of India, V. D. Savarkar, who declared: "The solid fact is that the so-called communal questions are but a legacy handed down to us by centuries of a cultural, religious and national antagonism between Hindus and Muslims. When the time is ripe you can solve them, but you cannot suppress

them merely by refusing recognition of them. Let us bravely face unpleasant facts as they are. India cannot be assumed to be a unitarian and homogeneous nation, but, on the contrary, there are two nations in the main—Hindus and Muslims—in India".

The Qa'id's Statement

But no argument is, perhaps, more effective in support of Pakistan than the following statement of Qa'id-i-Azam Muhammad Ali Jinnah made by him to the English author, Beverley Nichols: "Islam is not merely a religious doctrine but a realistic and practical code of conduct. I am thinking in terms of life and of everything important in life. I am thinking in terms of our history, our heroes, our art, our architecture, our music, our laws, our jurisprudence......In all these things, our outlook is not only fundamentally different from but often radically antagonistic to Hindus. We are different beings. There is nothing in life which links us together. Our names, our clothes, our food—they are different. Our economic life, our educational ideas, our treatment of women, our attitude to animals.... We challenge each other at every point of the compass. Take one example, the eternal question of the cow. We eat the cow, Hindus worship it".

CHAPTER 14

WORLD WAR II

Main Cause of War

On September 3, 1939, Britain and France declared war on Germany. The main cause of the war was the aggression of Nazi Germany under Hitler. Since Hitler came to power in Germany in 1933, the Nazis had been taking steps to dominate Europe. Germany, which had been forbidden by the Treaty of Versailles of 1919 to re-arm, started re-arming itself secretly, until it became, in 1939, a mighty military power. Then Germany started on a career of aggression, re-militarized the Rhineland and annexed Austria and Sudetenland. To stop the expansion of Nazi Germany at the expense of smaller nations in Europe, Britain and France declared war on her when she attacked Poland in September, 1939.

Congress Ministries Resign

Immediately after the outbreak of the war, the Congress demanded that the British Gov-

ernment should proclaim its war aims with regard to the future of India and other British dependencies. Meanwhile, the Congress ministries passed a resolution in each of the Provincial Legislatures deploring the British declaration of war "without the consent of the Indian people". In November 1939, the various Congress ministries in the Provinces resigned.

The League's attitude to War

The resignation of Congress ministries caused general relief among the Muslims of India. The Muslim League observed the day of the ministries resignation as a "Day of Deliverance". The League gained by the absence of the Congress, and at one time or another there were League ministries in Bengal, the Punjab, Sind, the North-West Frontier Province and Assam. In the remaining Provinces of India, the Assemblies were prorogued, and the administration was carried on by British Governors with official advisers. The League's attitude towards the British Government throughout the war was one of limited co-operation. A resolution of the Muslim League Working Committee, in September 1939, expressed deep sympathy with Poland, Britain and France, but asked that Indian Muslim troops should on no account be used to fight against Muslims,

demanded fair treatment for the Arabs in Palestine, called for justice for Muslims in Congress-ruled Provinces, and for the abandonment of the Federal part of the 1935 Government of India Act.

The "August Offer"

In August 1940, the British Government published a Declaration known as the "August Offer". Lord Linlithgow, the then Viceroy of India, explained the "August Offer" to the Congress, and assured it that at the end of the war the British Government would set up a body representative of the principal elements of India's national life to frame the constitution of India, but it would have to take into account Britain's obligations necessitated by her long connection with India. The "August Offer" also declared: "The British Government could not contemplate transfer of their present responsibility for the peace and welfare of India to any system of government whose authority is directly denied by large and powerful elements in India's national life. Nor could they be party to the coercion of such elements into submission to such a Government."

The League welcomed this concession to their viewpoint, but the Congress was deeply

annoyed by the "August Offer" because it prevented Hindus from indulging in the "coercion" of Muslims. The Congress launched a Non-Co-operation Movement, which, however, failed.

First Expansion of Viceroy's Council

In July, 1941, Lord Linlithgow expanded the Viceroy's Executive Council to associate Indian non-official opinion with the prosecution of the war. Five new Indian members were appointed. The Viceroy also set up a National Defence Council with thirty members representative of Indian States and Provinces in British India to advise him on matters connected with the war.

The Cripps Offer

On December 7, 1941, Japan entered the war on behalf of the Axis Powers, that is, Germany and Italy. India's position became critical when Japan overran Hong Kong, the Phillipines, Malaya, Singapore, the Dutch East Indies and Burma. Japanese invasion of Indian frontiers became imminent. In March 1942, the British Government sent Sir Stafford Cripps, Lord Privy Seal, with definite proposals of constitutional reforms for India. The Cripps proposals were: first, immediately after the end of the war, India should be

given Dominion Status, with the right to secede from the British Empire; secondly India's new constitution should be a "Union of Indian States", and any State should have the right to secede from the "Indian Union" by a majority vote; and, thirdly, power should be transferred immediately to Indian hands to deal with all subjects except that of Defence.

The Congress rejected the Cripps offer on the ground that it "contemplated perpetual vivisection of India". In other words, the Congress did not approve of the possibility of Muslim-majority Provinces or States seceding from the "Indian Union". The Muslim League also rejected the Cripps Offer because, in the words of the Qa'id-i-Azam, "the principle of Pakistan, which finds only veiled recognition in the document, should be conceded in unequivocal terms".

Second Expansion of Viceroy's Council

Lord Linlithgow made still another effort to prove (July, 1942) his Government's "good intentions" by expanding the Viceroy's Council for the second time since the outbreak of the war. The membership of the Council was raised from twelve to 15, with eleven non-official Indians, one non-official European, and three European officials (including the Commander-in-Chief). The merit of the

scheme was that there was an Indian non-official majority in the Council.

"Quit India" Movement

But the Congress, which was already annoyed with the Cripps offer, became more unhappy at Lord Linlithgow's method of approach. As a matter of fact, the Congress felt that Japan was almost about to enter India, and that this was the opportunity for Indians to strike at the roots of Britain in the country. On August 8, 1942, the Congress started the "Quit India" movement under the leadership of Mahatma Gandhi who described it as "an open rebellion". It was considered by many neutral observers unfortunate that the Congress should have decided on such a course of action when the British and their allies were engaged in a desperate struggle against the Axis. Incited by Congress leaders, Hindus cut telegraph lines, removed fishplates on the railway track, burnt public buildings, particularly police stations, and indulged in other kinds of sabotage disrupting the life of India for some months to come. However, Lord Linlithgow



dealt firmly with Congress leaders, and had them interned.

Jinnah-Gandhi Talks, 1944

Mahatma Gandhi was released from jail in 1944. In September that year he invited the Qa'id-i-Azam for talks in Bombay on the basis of self-determination for areas wishing to secede from India. Although Mahatma Gandhi conceded that certain areas were eligible for self-determination, he was against the principle of separation. He also pressed that Foreign Affairs, Defence, Communications and Commerce should remain subjects for joint administration at the Centre. The Qa'id-i-Azam rejected these proposals as they failed to meet the substance of the Muslim demand. No other attempt was made by the Congress to arrive at a mutually agreed solution. On the contrary, it further hardened the Muslim attitude by passing a resolution on September 5, 1945, which insisted that no part of India would be allowed to secede from the Indian Union.

Progress of the War

Meanwhile, the war was coming to a close in Europe. Germany had obtained striking successes in the first three years of the war. Poland, Denmark, Norway, Holland and Belgium were overrun by German forces.

Date	*Events*
1919 ..	Montague-Chelmsford Reforms.
1920 ..	Khilafat Movement.
1921-1926	Lord Reading (fifteenth Viceroy).
1926-1931	Lord Irwin (sixteenth Viceroy).
1928 ..	Simon Commission Report.
1928 ..	Nehru Report.
1930 ..	Non-Co-operation Movement.
1930 ..	First Round Table Conference.
1931-1936	Lord Willingdon (seventeenth Viceroy).
1931 ..	Second Round Table Conference.
1932-1933	Third Round Table Conference.
1935 ..	Government of India Act.
1936 ..	Death of George V.
1936-1943	Lord Linlithgow (eighteenth Viceroy).
1937 ..	Congress Ministries in India.
1937 ..	Muslim League Session.
1939-1945	World War II.

PART 5
PAKISTAN
CHAPTER 1
THE ROAD TO FREEDOM

The Simla Conference

In May 1945, the war came to an end in Europe. On June 24, 1945, Lord Wavell, who had succeeded Lord Linlithgow as Viceroy two years before, called a Conference at Simla. To this he invited representatives of the different parties and communities in India to discuss the composition of the Viceroy's Executive Council. But the Conference did not achieve anything useful, since neither the Congress, nor the Muslim League could agree on the number of their representatives on the Council.

Japanese Surrender

The war against Japan was still being carried on by the Allies. However, when in August 1945, the Americans used two atom-bombs—one on Hiroshima and the other on Nagasaki—the Japanese at once sued for peace. Thus ended World War II.

Elections in India, 1946

After the failure of the Simla Conference, Lord Wavell announced that elections would be held in India to return candidates to the Central and Provincial Legislatures on the basis of the Government of India Act of 1935. As a matter of fact, these elections were to have been held earlier, but had been postponed owing to World War II. The Indian National Congress prepared itself, with the help of Hindu capitalists, for defeating League candidates. Attempts were made to bribe the Muslim masses, and to mislead Muslim voters.

The League's Victory

But under the inspiring leadership of the Qa'id-i-Azam, the League emerged victorious. The results of the elections not only vindicated the League's claim to represent the Muslims of India but showed the intensity of Muslim feeling for a separate homeland. The Muslim League had made the demand for Pakistan an election issue, and the League won all the Muslim seats in the Central Legislative Assembly, and 427 out of 507 seats in Provincial Assemblies. Only a few Muslims were returned on the Congress ticket. Some of them later joined the Muslim League. The Congress claim that it was a national

body representing all Indians, including Muslims, thus proved to be false. The will of the Muslim people had been ascertained by a democratic method, and their verdict was almost unanimously in favour of Pakistan. Neither the Congress nor the British Government could now ignore this firm expression of Muslim opinion.

The Cabinet Mission

The stage was now set for a settlement of terms with the British Government. The League had proved its strength and its claim to represent nearly 100 million Muslims. In July 1945, there had been general elections in Great Britain, and the Labour Party had been returned to power. Prime Minister Attlee sent to India in March 1946, three members of his Cabinet. They were Lord Pethick-Lawrence, Sir Stafford Cripps and Mr. A. V. Alexander. Their mission was to promote, "in conjunction with the leaders of public opinion, the early realization of self-government in India".

The League Convention

On April 9, 1946, a Convention of the Muslim League was held at Delhi, in which it was categorically resolved that under no circumstances would the Muslims of India

agree to any British proposal that did not concede Pakistan. The League was fully justified in making this demand, since it was on the Pakistan issue that it had won the elections with such convincing majority

The Mission's Plan

The Cabinet Mission held a series of conferences both at Delhi and at Simla to evolve an agreed formula, but in spite of long negotiations and deliberations no agreement could be reached between the Muslim League and the Congress. At last, on May 16, 1946, the Cabinet Mission announced its own plan for resolving the deadlock between the Congress and the League. The plan was divided into two parts: (*i*) short-term policy, and (*ii*) long-term proposals. According to the short-term policy, an interim Government was immediately to be established which would be completely Indian and include adequate representation of Muslims. The interim Government would arrange for an elected Constituent Assembly to frame the future constitution of India on the basis of the long-term proposals.

According to the long-term proposals, India was to be constituted into three Groups—A, B and C. Group B was to consist of the Punjab, the North-West Frontier Province and Sind.

Group C was to include Bengal and Assam. Group A was to contain all the remaining Provinces of India. These Groups were to frame their own constitutions except in regard to Defence, Foreign Affairs and Communications, which were to be administered by the Union of India at the Centre. There was a further provision that the Provinces had the right to opt out of Groups, but only after the new constitution had been framed and the first election on its basis had been held. The Union of India was to consist of both British India and representatives of Princely States.

The League's Acceptance

On June 6, 1946, the League, satisfied that Muslim interests would be safeguarded by the grouping proposals, accepted the plan, and agreed to join the interim Government "in the hope that it would ultimately result in the establishment of Pakistan". The League accepted this plan also because Lord Wavell, the then Viceroy, had promised in his letter to the Qa'id-i-Azam, dated June 4, 1946, that "we shall go ahead with the plan so far as circumstances permit, if either party accepts".

Breach of Faith

But the Congress refused to join the interim Government, while it accepted the long-term

proposals. Upon this the Cabinet Mission adjourned further discussions of the interim Government until elections for the Constituent Assembly had taken place. The League regarded this as a direct breach of faith, because the Viceroy had promised that they would go ahead with the plan if either party accepted it. Besides, Congress leaders began to give different meaning to the groupings. Pandit Nehru, Congress President at the time, said on July 10, 1946: "The big probability is that there will be no grouping." Under these circumstances there was no alternative for the League but to withdraw its acceptance of the Cabinet Mission plan. The League then called on all Muslims to renounce their titles, and decided on a campaign of "Direct Action" on August 16 "to achieve Pakistan....and to get rid of the present slavery under the British and contemplated future of Centre Hindu domination."



Anti-Muslim Riots

As soon as the League rejected the Cabinet Mission plan, the Congress agreed to

join the interim Government. On August 24, 1946, the Viceroy's Council was reformed and Pandit Nehru became its Vice-President, with all the other members from the Congress. But the formation of the Hindu-dominated Congress Government at the Centre was the signal for a wave of anti-Muslim riots throughout India. Muslims suffered badly. In Calcutta, over 4,000 persons were killed, in Behar 5,000, and over 50,000 refugees were counted as having entered East Bengal.

League in Interim Government

The Muslim League thereupon decided to enter the interim Government at the Centre to save as much of Muslim interests as possible. In October 1946, the Viceroy invited the League's nominees to join the interim Government. Five League nominees, headed by Mr. Liaqat Ali Khan, joined the interim Government. Meanwhile, the Congress proceeded to draft a Constitution in the Constituent Assembly. The League took no part in the deliberations of this Assembly.

The London Conference

Realizing that no constitution could be imposed on the unwilling Muslim-majority Provinces, the British Government tried to arrive at some agreement once again through discussion and negotiation. On December 6, 1946, a Conference was held in London at

which the Qa'id-i-Azam, Mr. Liaqat Ali Khan, Pandit Nenru and Sardar Baldev Singh were present. There were also present at this Conference the Cabinet Ministers who had visited India in the summer of that year—Lord Pethick-Lawrence, Sir Stafford Cripps and Mr. A. V. Alexander. The Qa'id-i-Azam was successfully able to drive home the League's point of view, namely that the Cabinet Mission plan was unworkable, and that the Muslims of India were determined to have a home land of their own.

Attlee's Statement

On February 20, 1947, Prime Minister Attlee of Great Britain told the House of Commons that : (*i*) the British Government had declared their firm resolve to take the necessary steps to transfer power to responsible hands by a date not later than June 1948, (*ii*) the British Government recognized that there was no prospect of any constitution being agreed to by all parties in India in accordance with the Cabinet Mission plan, and (*iii*) the British Government declared their intention to transfer power either to one Central Government or in some areas to the existing Provincial Governments or in such other way as might seem possible.

Mr. Attlee's statement was the shadow cast by coming events.

CHAPTER 2

THE BIRTH OF PAKISTAN

The Mountbatten Plan

Towards the end of March 1947, the new Viceroy Lord Mountbatten, arrived in Delhi. He had been especially sent out by the British Government to solve, once for all and as expeditiously as possible, the vexed question of Indian independence and the Congress-Muslim League deadlock.



After a series of fresh meetings with the League and Congress leaders, Lord Mountbatten went back to London on May 19 to consult Prime Minister Attlee and his Cabinet. As a matter of fact, there was very little to

consult about, because the Congress opposition had been shattered on the firm rock of the Qa'id-i-Azam's resoluteness. Congress leaders now decided to give up all opposition to the idea of Pakistan.

On his return from London, Lord Mountbatten announced his plan, which is known as the Mountbatten Plan of June 3, 1947. It accepted the seven-year old Muslim claim for an independent State in areas where they were in a majority. The main points of the Mountbatten Plan were : (*i*) India was to become a Dominion, (*ii*) India would be divided into two parts, (*iii*) the demarcation of boundaries of Muslim-majority areas would be entrusted to a Boundary Commission, (*iv*) Bengal and the Punjab would be divided into Muslim-majority and Hindu-majority areas, (*v*) The North West-Frontier Province would vote for joining India or Pakistan, (*vi*) the Indian States would be given the right to accede to India or Pakistan or to remain independent, (*vii*) Assam and Sind would decide through their Legislative Assemblies whether they would join India or Pakistan, similarly the people of Baluchistan were offered the choice between the two, and (*viii*) the two Dominions would frame their own laws for the governance of areas included in their territories.

The Radclife Award

The Muslim-majority areas, namely, the whole of East Bengal, the Sylhet district in Assam, most of the Punjab, Sind, Baluchistan and the North-West Frontier Province—all of them voted themselves in favour of Pakistan. The non-Muslim majority districts of the Punjab and West Bengal joined the Indian Union. The exact demarcation of boundaries was entrusted to a Boundary Commission under the chairmanship of a British lawyer, Sir Cyril Radcliffe. Although numerical majority and contiguity were to be the fundamental bases for the allocation of border areas to Pakistan and India, large areas of the Punjab and Bengal, containing Muslim majorities and contiguous to other Muslim majority areas, were given to India. This was a grave injustice to the people of Pakistan. For example, Radcliffe gave Patti of tehsil Qasur and the greater part of the Muslim-majority district of Gurdaspur to the East Punjab, thus allowing India access to Kashmir.

Indian Independence Act 1947

On July 18, 1947, the Indian Independence Act was passed by the British Parliament, laying down that : "From August 15, 1947,

two independent Dominions shall be set up in India to be known as India and Pakistan."

"For each of the new Dominions, there shall be a Governor-General who shall be appointed by His Majesty for the purpose of the government of the Dominion."

In July 1947, the British Prime Minister, Mr. Attlee, announced in the House of Commons that the successor authorities to the British in India had respectively nominated Qa'id-i-Azam Muhammad Ali Jinnah and Lord Louis Mountbatten to be Governor-General of Pakistan and India respectively.

Massacre of Muslims by Hindus and Sikhs

Thus Pakistan had its birth at last, though not without the pangs attending it. Although the Congress had agreed to partition, Hindus and Sikhs could not bear to see Pakistan take a real, concrete shape. They embarked upon a systematic massacre of the Muslim population and its forcible evacuation or conversion, with the assistance of the authorities. Trains carrying Pakistan personnel, records and furniture were attacked by armed Sikhs and Hindus. Delhi, which had been the seat of Muslim rule for many centuries, was converted into a vast Muslim refugee camp. In the riots that immediately preceded and fol-

lowed partition, hundreds of thousands of Muslims, men, women and children were done to death.

Pakistan's Share Denied

Muslim refugees began to pour into Pakistan in thousands every day. On the pretext of a shortage of wagons, Pakistan was deprived of coal, so that its transport system might be crippled. Efforts were made to prejudice the development of the port of Chittagong by the diversion of Assam's tea through Calcutta. Pakistan was refused Rs. 550 millions to which it was entitled, in the hope that it would not be able to pay the salaries of its employees. A vigorous campaign was launched in India and abroad to show that Pakistan was economically impossible, and would go to pieces in a few months if not weeks. In short, every attempt was made to sabotage the establishment of the Government of Pakistan.

Princely States

The boundaries of that part of Pakistan which had been created out of British India had been settled by the Radcliffe Award. But there remained to be decided the future of the Princely States. The Indian Empire had included, at the time of partition, not

only the Provinces of British India with a population of 294 millions, but in addition over 500 States, varying in size and having from a few thousand to several million inhabitants, with a total population of 89 millions. The rulers of the States were mostly hereditary autocrats administering their own laws, imposing and collecting taxes, and, in several States, maintaining their own armies. Each Prince, however, acknowledged the paramountcy of the British Crown which was alone responsible for the foreign relations of the States and which had the right to intervene in a State in case of serious misgovernment.

Instrument of Accession

Under the terms of the Indian Independence Act of 1947, British paramountcy lapsed on 15th August. The States were, therefore, in theory free to accede either to India or to Pakistan, or to remain independent. Lord Mountbatten, however, urged the Princes very strongly to sign the Instrument of Accession by virtue of which they could join either India or Pakistan on terms mutually agreed upon. Under the Instrument of Accession, however, responsibility for defence, foreign relations and communications of the States was to be handed to the Dominion to which they acceded. Among the States that acceded to Pakistan were Bahawalpur, with a

population of 1,340,000, Khairpur, with a population of 300,000, and Kalat with 250,000 inhabitants.

Junagadh

Junagadh was a State on the coast of Kathiawar, the majority of whose 800,000 inhabitants were Hindus but whose ruler was a Muslim. In September 1947, he acceded to Pakistan, but his territory was no-where contiguous to this Dominion. India could not tolerate the idea of a Hindu-majority State acceding to Pakistan. Indian troops marched into Junagadh, whose ruler escaped to Pakistan, and occupied the State by force. Pakistan's protest to the Security Council against the forcible occupation of Junagadh by India has still to be considered by the United Nations Commission for India and Pakistan.

Kashmir State

The Junagadh incident roused strong feelings in Pakistan. Yet, many Pakistanis admitted that the majority of the State's population, being Hindus, probably wished for accession to India. But in the State of Jammu and Kashmir, the position was almost exactly opposite. Of a population of 4,000,000, over 3,000,000 were Muslims, but

the ruler was a Hindu. This ruler had entered into a Standstill Agreement with Pakistan on the eve of partition of India. Yet in October 1947, he acceded to India. This in spite of the facts that Kashmir lies on the borders of Pakistan and there is no link between India and Kashmir except through a small unmetalled road from Jammu to the East Punjab. The plea of the Maharaja of Kashmir for acceding to India was that his State had been attacked by tribesmen from across the frontier regions in North-West Pakistan in October 1947. He sought India's military aid to repel the tribal "invaders". India was only waiting for some such excuse to occupy Kashmir. Indian troops were despatched by air to Srinagar, the capital of the Jammu and Kashmir State, and they still stay there.

Azad Kashmir Government

What really happened was that the Muslims of Poonch, a district in the Jammu State, agitated for accession to Pakistan, and set up their own independent government called the Azad Kashmir Government. Enraged at this, the Maharaja let loose a reign of terror, himself taking an active part in the massacre of Muslims of Jammu and Poonch. Meanwhile, Hindus and Sikhs from West Punjab were pouring into Jammu, and they also took

part in the general massacre of Muslims. When tales of Hindu and Sikh atrocities reached the tribesmen of the Frontier, their anger was aroused and they decided on their own to take revenge. In October 1947, they marched into Kashmir, and were only a few miles from Srinagar when Indian troops arrived. Finding that the position of Kashmir was vital to the defence of Pakistan, and the presence of Indian troops in the Maharaja's territory constituted a menace to Pakistan's security, the Government of Pakistan decided to send its army officers to help the Azad Kashmir Government in maintaining strict vigilance on their side of the Kashmir border.

The UNCIP

The case of Kashmir is before the Security Council of the United Nations. In April 1948, a United Nations Commission on India and Pakistan was appointed to look into the matter. In January 1949, the Commission achieved a cease-fire, and Pakistan persuaded the tribesmen to leave Kashmir frontier. According to the Security Council resolution, the United Nations is pledged to hold an impartial plebiscite in the Jammu and Kashmir State, thus enabling the people of the State to decide for themselves whether they prefer to join India or Pakistan. Pakis-

tan has already stated its point of view on a number of occasions, and that is that there should be an absolutely "unfettered" plebiscite in the Jammu and Kashmir State. But India has so far refused to withdraw her troops from the State. Pakistan rightly maintains that so long as Indian troops are in Kashmir, the people of the State will not be able to express their will without fear of evil consequences. The Kashmir issue still continues to be under the consideration of by the United Nations Commission on India and Pakistan (UNCIP).

Importance of Kashmir

A glance at the map will show what Kashmir means to Pakistan. The whole prosperity of West Pakistan is dependent on its river and canal systems. But of the five great rivers which irrigate the Punjab and Sind, too, the Sutlej and the Ravi have their sources in India. The East Punjab Government (of India) has demanded royalty for the use of these waters in the Pakistan canals, and has claimed the right to divert them for its own use. The remaining three great rivers, the Indus, the Jhelum and the Chenab, have their waterheads in Kashmir. Their control by a hostile neighbour could mean ruin for Pakistan. Thus Kashmir is a life-and-death matter for the people of Pakistan.

India Marches into Hyderabad

After Kashmir comes Hyderabad. Hyderabad was by far the largest State in India. Of its population of 16,000,000, however, only 2,000,000 were Muslims, and the territory was surrounded by Indian Provinces. The Nizam made every effort to preserve his independence. He concluded a Standstill Agreement for one year with India. But before it expired, in September 1948, India marched her troops into Hyderabad, and defeated the State forces. The Nizam thus became a virtual prisoner. It is interesting that while in Kashmir India is supporting by force of arms the Hindu ruler of a predominantly Muslim people, in Hyderabad the Government of India felt justified in attacking the Muslim ruler of a predominantly Hindu population.

Refugee Rehabilitation

The massacre of Muslims in East Punjab and Sikh States, like Patiala, Kapurthala, and Faridkot and the subsequent attempts at the extermination of Muslims in the Jammu and Kashmir State, led to a huge influx into Pakistan of such Muslims as managed to escape murder or abduction. Official estimates show that, excluding those from Kashmir, approximately 9,500,000 refugees came

into Pakistan. Of these 5,200,000 were from East Punjab and the East Punjab States, 360,000 from Delhi Province, and the remainder from other parts of Northern India. Over 500,000 Muslims lost their lives or were plundered and abducted. The economic strain on Pakistan caused by the refugees was very great. However, the Government soon tackled the problem, and within two or three years most of the refugees had been successfully rehabilitated. This was no mean achievement for the newly-born State of Pakistan.

CHAPTER 3

THE WORKING CONSTITUTION

The Constituent Assembly

Under Section 8 of the Indian Independence Act of 1947, the Government of India Act of 1935 became, with certain adaptations, the working Constitution of Pakistan. At the Centre the Constituent Assembly was given two separate functions, firstly, to prepare a Constitution, and secondly to act as a Federal Legislative Assembly or Parliament until that Constitution came into effect. The Constituent Assembly can amend the Indian Independence Act or the Government of India Act (1935) and no Act of the British Parliament can be extended to Pakistan without legislation by it. Pakistan remains a Dominion of the British Commonwealth, but has the right to secede from it. Although her Governor-General is formally appointed by the King, he is nominated by the Pakistan Cabinet. Pakistan is thus a sovereign independent State.

The State of Pakistan is a Federation, and the Government of India Act (1935) defines

those subjects which are the responsibility of the Central Government and those which are the responsibility of the Province.

Government Machinery

The Governor-General has no individual discretion, and is always presumed to act on the advice of his Ministers. He may promulgate ordinances, but these are subject to repeal by the Constituent Assembly. The Government of Pakistan is carried on by a Cabinet which is collectively responsible to the Constituent Assembly. The Central Judiciary consists of the Federal Court of Pakistan, with original appellate and advisory functions. Its Judges are appointed by the Governor-General.

Political Units

The State of Pakistan consists of :—

(*i*) West Pakistan (Unified) Province; and

(*ii*) East Bengal (East Pakistan).

The amalgamation of the Punjab, Sind, North-West Frontier Province, Baluchistan States Union, Tribal Areas and the States of Bahawalpur and Khairpur has created a big new West Pakistan Province. For adminis-

trative purposes, it has been split up into 11 divisions, each under a Commissioner, invested with wide powers to ensure efficiency. Safeguards have been provided for less developed areas and officers of these areas have been given more representation in the One Unit-administration. The divisions are:—

(*i*) Peshawar, (*ii*) Dera Ismail Khan, (*iii*) Rawalpindi, (*iv*) Lahore, (*v*) Multan, (*vi*) Bahawalpur, (*vii*) Khairpur, (*viii*) Hyderabad, (*ix*) Quetta, (*x*) Kalat and (*xi*) Karachi.

Each province has an elected Legislative Assembly and is normally governed by a Cabinet of Ministers responsible to the Assembly. In case of an emergency, the Governor of a Province can take over the administration. The Provinces are represented in the Pakistan Constituent Assembly by delegates from their own Legislative Assemblies, elected in the proportion of one for each million inhabitants of the Province. With the exception of Defence, Foreign Relations, Communications, Customs and Currency the Provinces are virtually autonomous.

Karachi continues to be the Capital of the State of Pakistan, although it is an integral part of the West Pakistan Province.

District Administration

In the Provinces, the administrative machinery remains identical with that of British India before partition. Each Province consists of Divisions, further divided into Districts, in which the Divisional Commissioner and District Magistrate (also known as Deputy Commissioner or Collector) have both revenue and magisterial functions. Local self-government continues under District Boards and Municipalities, etc.

CHAPTER 4

THE OBJECTIVES RESOLUTION

Although the Constituent Assembly has not yet prepared a draft Constitution, it passed in March, 1949, a Resolution on the "Aims and Objects of the Constitution", which was described by Prime Minister Liaqat Ali Khan as "the most important occasion in the life of this country, next in importance only to the achievement of independence."

The text of the Resolution, which was moved by Mr. Liaqat Ali Khan was:

Pakistan an Islamic State

"In the name of Allah, the Beneficent, the Merciful, "Whereas sovereignty over the entire universe belongs to God Almighty alone, and the authority which He has delegated to the State of Pakistan through its people for being exercised within the limits prescribed by Him, is a sacred trust;

"This Constituent Assembly representing the people of Pakistan resolves to frame a

Constitution for the Sovereign Independent State of Pakistan;

"Wherein the State shall exercise its powers and authority through the chosen representatives of the people;

"Wherein the principles of democracy, freedom, equality, tolerance and social justice, as enunciated by Islam, shall be fully observed;

"Wherein the Muslims shall be enabled to order their lives in the individual and collective spheres in accord with the teachings and requirements of Islam as set out in the Holy Quran and the Sunnah;

"Wherein adequate provisions shall be made for the minorities freely to profess and practise their religions and develop their cultures;

"Whereby the territories now included in or in accession with Pakistan and such other territories as may hereafter be included in or accede to Pakistan shall form a Federation wherein the units shall be autonomous with such boundaries and limitations on their powers and authority as may be prescribed;

"Wherein shall be guaranteed fundamental rights, including equality of status, of oppor-

tunity and before law, social, economic and political justice, and freedom of thought, expression, belief, faith, worship and association, subject to law and public morality;

"Wherein adequate provisions shall be made to safeguard the legitimate interests of minorities and backward and depressed classes;

"Wherein the independence of the judiciary shall be fully secured;

"Wherein the integrity of the territories of the Federation, its independence and all its rights including its sovereign rights on land, sea and air shall be safeguarded;

"So that the people of Pakistan may prosper and attain their rightful and honoured place among the nations of the world and make their full contribution towards international progress and happiness of humanity."

Minority Rights Protected

The Objectives Resolution was adopted by the Pakistan Constituent Assembly without a division. In essence it promised a social and political democracy based on the fundamental Islamic code of life. The Resolution

recommends that Muslims shall be subject to the economic and social obligations prescribed by Islam, but there is to be no distinction between Muslims and non-Muslims in the rights of citizenship.

Soon after the Objectives Resolution was adopted, the Christians of Pakistan passed a resolution at the General Assembly of the All-Pakistan Christian League. "In our opinion", the Christian resolution said, "the Objectives Resolution should set at rest the doubts which often assail the non-Muslims of Pakistan with regard to the connotation of the term 'Islamic State', which it was feared would be a theocratic State at variance with the democratic ideas of modern times."

CHAPTER 5

"PAKISTAN HAS COME TO STAY"

When on August 15, 1947, the Dominion of Pakistan was inaugurated there were great rejoicings. The Muslims of India, after years of unending efforts, had won Pakistan. Henceforth, the Muslim-majority Provinces were free to develop politically, economically and culturally according to their own conceptions as a modern democratic State.

Muslim Genius

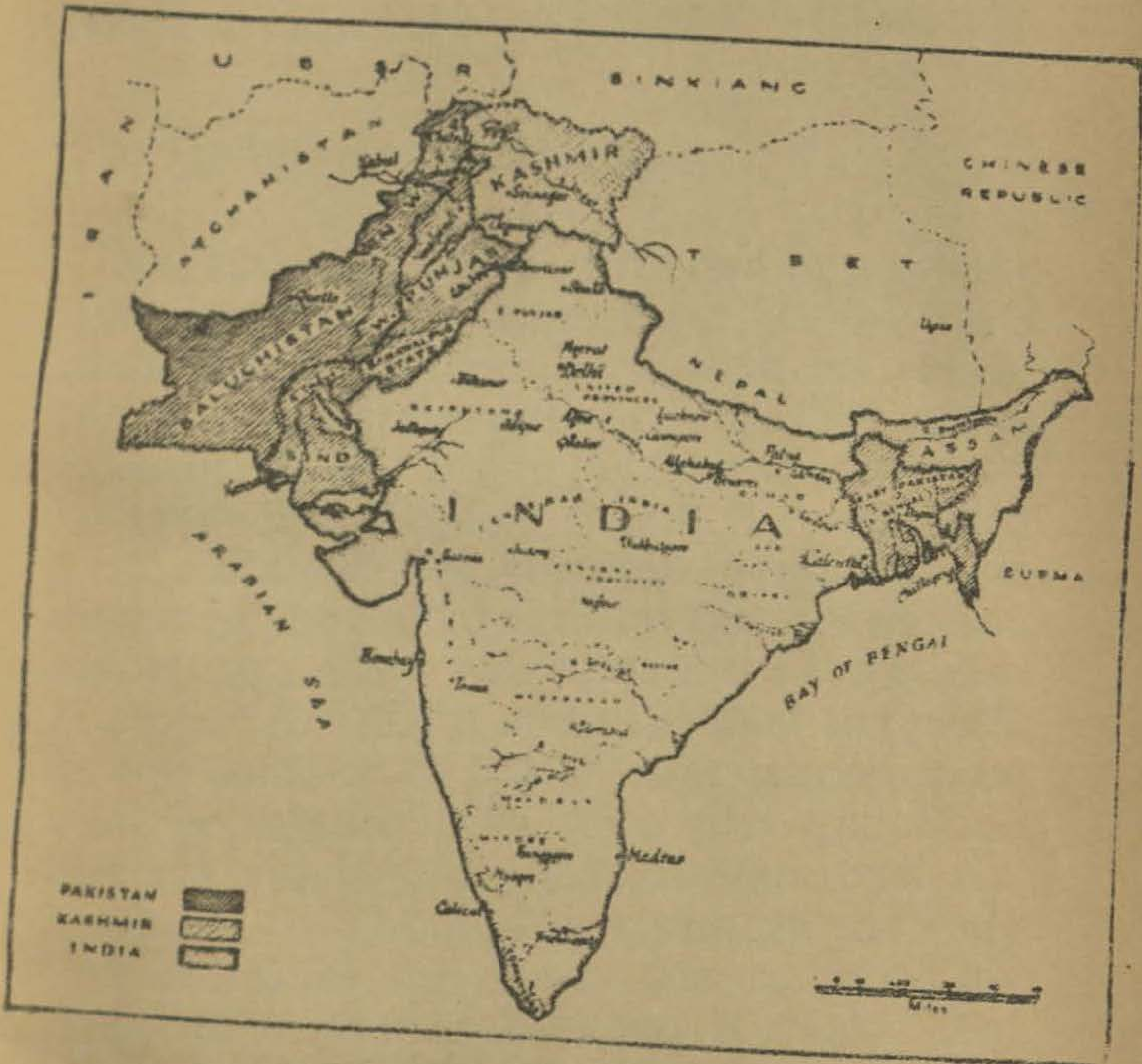
For close upon a century, Muslims had been providing raw materials and a market for the manufactured goods of the rest of India. But now they were free to have a balanced industrialized economy, resulting in a higher standard of living for Pakistan's 75 million inhabitants. The Muslims' genius for the arts, literature and architecture, which has contributed so much to the cultural enrichment of the world in the past, had at last broken its fetters and was free to seek new avenues of expression.

The Qa'id's Advice

In August 1947, Qa'id-i-Azam Muhammad Ali Jinnah addressed the Constituent Assembly of the Sovereign Pakistan State which he more than any one else had helped come into being. This is what the Qa'id said in his address :

"The first observation that I would like to make is this. You will no doubt agree with me that the first duty of a Government is to maintain law and order so that the life, property and religious beliefs of its subjects are fully protected by the State.

"Now if we want to make this great State of Pakistan happy and prosperous, we should wholly and solely concentrate on the well-being of the people, and especially of the masses and the poor. If you will work in co-operation, forgetting the past, burying the hatchet, you are bound to succeed. If you can forget your past and work together in a spirit that every one of you, no matter to what community he belongs, no matter what is his colour, caste or creed, is, first, second, and last, a citizen of this State with equal rights, privileges and obligations, there will be no end to the progress you will make.


U S S R
SINKIANG
CHINESE
REPUBLIC
IRAN
AFGHANISTAN
KASHMIR
TIBET
NEPAL
BALUCHISTAN
PUNJAB
SIND
ASSAM
INDIA
BURMA
ARABIAN SEA
BAY OF BENGAL
Bombay
Madras
PAKISTAN
KASHMIR
INDIA

"You are free. You are free to go to your temples. You are free to go to your mosques or to any other places of worship in this State of Pakistan. You may belong to any religion or caste or creed—that has nothing to do with the business of the State."

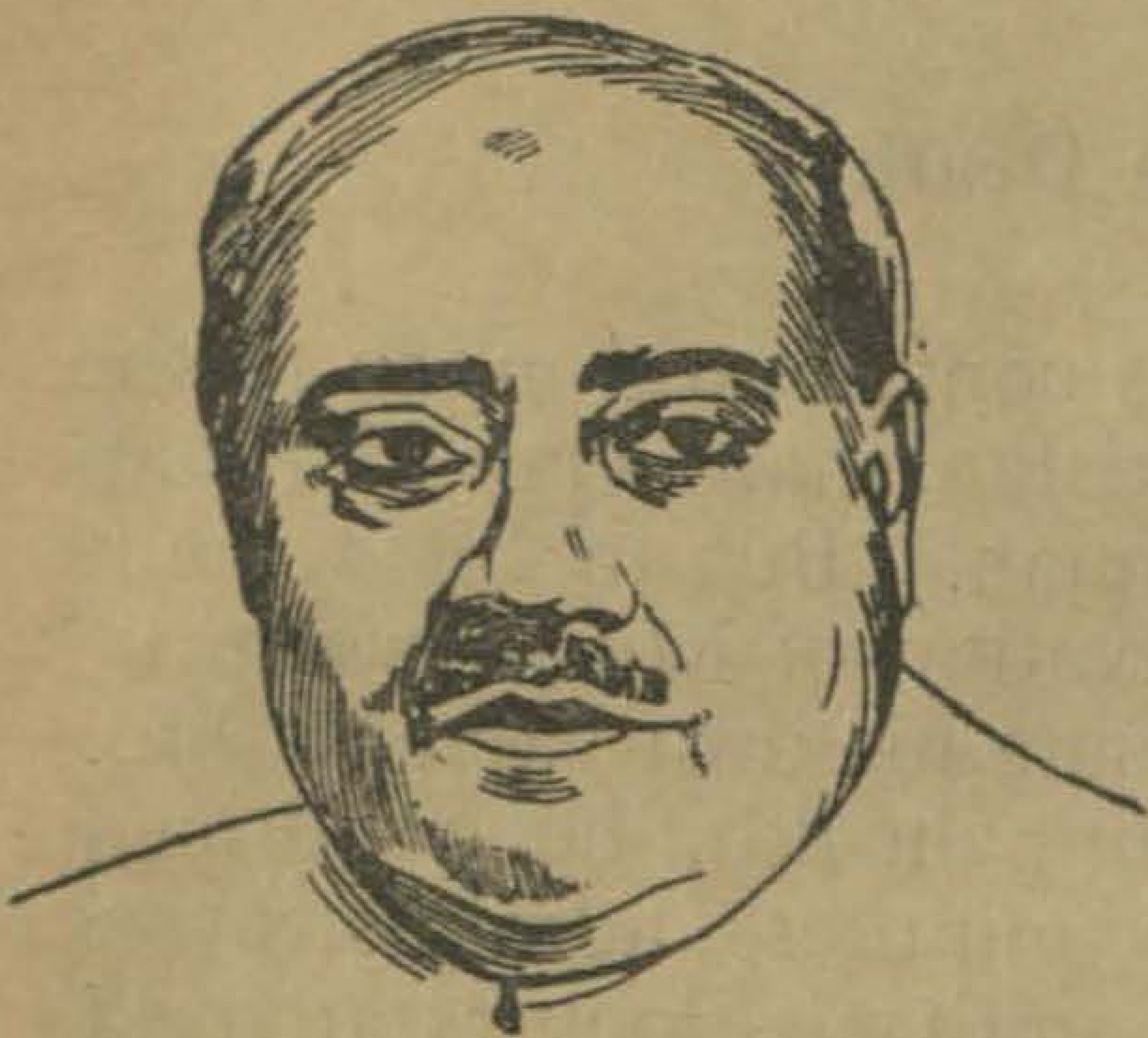
The Qa'id-i-Azam's Death

No individual has contributed more to the achievement of Pakistan than Qa'id-i-Azam Muhammad Ali Jinnah. But in his valiant effort for the preservation of Muslims and of Pakistan, he was losing his own valuable life. In spite of his failing health, he continued to go through the minutest administrative details of the State, until his doctors advised him to take a few weeks' rest. The Qa'id-i-Azam left for Ziarat and then went to Quetta in the summer of 1948. But wherever he went he insisted that office files and State business should be brought to him regularly. In Quetta, the Qa'id-i-Azam's health suddenly took a turn for the worse. He expressed his desire to be taken back to Karachi. On September 11, 1948, he was flown to the capital of Pakistan, and strangely enough he felt much better. But at 9 p.m., he began to sink and by 10-25 he had breathed his last. Thus passed away the Founder of the Pakistan State, one of the greatest leaders in history,

Qu'id-i-Azam—the beloved of all the people of Pakistan.

Al-Haj Khwaja Nazimuddin

Khwaja Nazimuddin, who was then Chief Minister of East Bengal, succeeded the Qa'id-i-Azam as Governor-General of Pakistan. He held this exalted office until his appointment as Prime Minister on the death of the Qa'id-i-Millat, Khan Liaqat Ali Khan in October 1951.



Liaqat Ali Khan

Pakistan has also been very fortunate in having, as its first Prime Minister, Mr. Liaqat Ali Khan, who was the General Secretary of the Central Muslim League from 1936-1947, and became its President in 1950. Mr. Liaqat Ali Khan was born at Karnal, East Punjab, in 1895. He was the son of the late Ruknuddaulah Shamsher Jung Nawab Rustam Ali Khan. Mr. Liaqat Ali Khan was educated at Aligarh, the Allahabad University



and Exeter College, Oxford, and was called to the Bar from Inner Temple, London. He joined the Muslim League in 1923. The long time spent by him as a member of the Legislative Assemblies of the United Provinces and of undivided India had made him a capable parliamentarian. His outstanding characteristic as Prime Minister had been his serenity and his executive ability. Under his able and experienced Premiership, Pakistan made great advance and consolidated the heritage left to its people by the Qa'id-i-Azam.

CHRONOLOGY

Date	*Events*
1940 ..	Pakistan Resolution.
1943-1947	Lord Wavell (nineteenth Viceroy).
1945 ..	Simla Conference.
1946 ..	General Elections.
1946 ..	Cabinet Mission arrives.
1947 ..	Lord Mountbatten (twentieth and last Viceroy).
1947 ..	Pakistan Conceded—Mountbatten Plan: June 3, 1947 Qa'id-i-Azam as first Governor-General.
1947 ..	Pakistan Inaugurated: August 15, 1947.
1948 ..	Death of the Qu'id-i-Azam-September 11, 1948.
1948 ..	Al-Haj Khwaja Nazimuddin as Goverrior-General (September 11, 1948).
1951 ..	Death of the Qa'id-i-Millat, Liaqat Ali Khan.

TEST QUESTIONS

HINDU PERIOD

1. How far have the physical features of India and Pakistan influenced their History.

2. Why, when and how did the Aryans settle in India? Give a brief account of their government, religion and social life.

3. Briefly describe the stories of the Ramayana and the Mahabharata?

4. Write a short note on Lord Krishna and the Bhagwat Gita.

5. What light do the Ramayana and the Mahabharata throw on the religious, social and political life of ancient Hindus?

6. What do you know about the caste system of the Hindus? How did it originate and why did it weaken the Hindu ?

7. (*a*) Give an account of the life of Buddha and state the chief doctrines that he preached?

   (*b*) Compare and contrast Buddhism and Hinduism.

8. Describe the political condition of India at the time of Alexandar's invasion. Give a brief account of his campaign in the Punjab and state its effects.

9. Describe the career and rise to power of Chandragupta Maurya.

10. What does Megasthenes tell us about the administration or social life of Chandragupta Maurya's reign?

11. Give a brief account of the reign of Asoka and describe the measures adopted by him for the spread of Buddhism.

12. Who were Kusanas? When and how did they come to occupy India?

13. What entitles the Gupta period of Indian History to be called a Golden Age?

14. Give a brief account of the revival of Art and literature under the Gupta Kings.

15. Give a short account of the reign of Harsha and reproduce briefly the state of India as described by Hieun Tsang?

16. Give a brief account of the origin, organisation and character of the Rajputs.

17. Describe briefly the principal Rajput Kingdoms on the eve of the Muslim invasion.

MUSLIM PERIOD

1. Write a short note on the life of Muhammad the Holy Prophet and the early rise of Islam?

2. Write a short account of the Arab invasion of Sind and mention its results.

3. Who was Mahmud Ghaznavi?

4. Give a brief account of the important invasions of India by Mahmud Ghaznavi. What was their object?

5. Form an estimate of Mahmud's character and achievements.

6. Briefly describe the conquest of India under Muhammad Ghauri and his generals?

7. Whom do you consider the real founder of Muslim rule in India, Mahmud Ghaznavi or Muhammad Ghauri?

8. Describe briefly the causes of the Muslim success in their crusades against the Rajputs.

9. Give a brief account of the reigns of the chief rulers of the Slave Dynasty:

   (*a*) Qutbuddin Aibek.
   (*b*) Iltumish.
   (*c*) Razia Sultana.
   (*d*) Nasir-ud-Din Mahmud.
   (*e*) Ghias-ud-Din Balban.

10. Give a brief account of the conquests, administration (internal policy) and character of Ala-ud-Din Khilji.

11. Give a brief account of the reign of Muhammad Tughlaq.

12. State briefly what do you know about Feroz Shah Tughlaq?

13. Write a brief account of the Lodhi dynasty.

14. Give a brief account of the early career, conquests and character of Babur?

15. Give a brief account of the early life, conquests and administration of Sher Shah Suri. What place would you give him among the Muslim rulers of India?

16. How was Sher Shah, in ability and statesmanship, the forerunner of Akbar?

17. Briefly describe the second battle of Panipat, 1556.

18. Write a short note on Bairam Khan.

19. Describe Akbar's dealings with the Rajputs.

20. Give an account of the administration of Akbar.

21. Give a brief account of some of the important personages of Akbar's court.

22. Who was the real founder of the Mughal empire in India, Babur or Akbar?

23. Write a brief account of the reign of Jahangir.

24. Write a short note on Nur Jahan?

25. Write a brief account of the reign of Shah Jahan with special reference to his buildings.

26. Write an account of Aurangzeb's fight for the throne of Shah Jahan. Why did Aurangzeb succeed?

27. Give a brief account of the career and character of Sivaji.

28. What do you know about the Sikhs? Write a brief note about them.

29. Give a brief account of the activities of Marahttas during the reign of Aurangzeb.

30. Briefly describe the invasion of Nadir Shah and estimate its importance.

31. Describe the third battle of Panipat, 1761 and estimate its importance.

32. What were the causes that brought about the collapse of the Mughal empire? How far, in your opinion, was Akbar responsible for this decline?

33. Why has Panipat been an important battlefield in Indian History? Briefly describe the three battles of Panipat and discuss their importance.

BRITISH PERIOD

1. How did Clive conquer Bengal? What advantages did the English derive from its conquest?

2. Give events leading to the battle of Plassey. What part did Mir J'afar play in it?

3. State briefly the causes, main events and results of the battle of Buxar.

4. Give a brief account of the career and work of Haider Ali.

5. Why did Warren Hastings fight against the Rohillas and how did he treat Chait Singh and the Begums of Oudh?

6. State concisely the causes, main events and effects of the fourth Mysore War in 1799?

7. How far is Lord Wellesley responsible for the establishment of British supremacy in India?

8. Briefly describe the causes, events and results of the First Burmese War.

9. Briefly describe the social, administrative, financial and educational reforms of William Bentinck.

10. Write short notes on any three of the following:—

    (*a*) Third Battle of Panipat.

    (*b*) Hyder Ali.

    (*c*) Doctrine of Lapse.

    (*d*) Sultan-i-Shahid (Tipu).

11. Bive in detail the causes, events and the result of the First Afghan War.

12. Write a note on the annexation of Sind.

13. Briefly describe the leading events of the administration of Lord Dalhousie.

14. Describe fully the causes of the War of Independence misnamed Mutiny.

15. Describe briefly the leading events of the Viceroyalty of Lord Lytton.

16. Write short notes in:—

    (*a*) Sir Syed Ahmad Khan.

(*b*) Second Afghan War 1878—80.

(*c*) Partition of Bengal under Curzon.

17. Give a short account of the Viceroyalty of Curzon.

18. Summarise the leading events of the Viceroyalty of Lord Chelmsford.

19. Write a brief history of the Muslim League.

20. Write notes on:—

    (*a*) Montague-Chelmsford Reforms of 1919.

    (*b*) Khilafat Movement.

    (*c*) Mountbatten Plan of June 3, 1947.

    (*d*) Radcliffe Award.

    (*e*) Indian Independence Act, 1947.

    (*f*) Instrument of Accession.

21. Give a brief account of the Kashmir struggle.

22. Give a brief account of the large scale disturbances in the Punjab on the eve of the Partition of India.

23. Give a brief life-sketch of Qa'id-i-Millat Liaqat Ali Khan.

24. Write a concise note on the life of the Qa'id-i-Azam, the Founder of Pakistan.